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INSTRUCTIONS
ABOUT
Heart-Work.

What is to be done on God's part and ours, for the cure and keeping of the HEART, that we may live in the Exercise and Growth of Grace here, and have a comfortable Assurance of Glory to Eternity.

By that eminent Gospel Minister
Mr. RICHARD ALLEIN, Author of *Vindicia Pietatis*, with a Preface by Dr. *Annesly*.

To which is added the *Companion for Prayer*, by the same Author.

The Second Edition.

ZEC. 1. 5, 6.

—The Prophets, do they live for ever? but my words—did they not take hold of your fathers? &c.

LONDON,
Printed by *J. R.* for *Thomas Cockril*, at the *Three Legs* in the *Poultry*. MDCLXXXIV.

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TO THE READER.

THis was the last Work of this blessed Author, and I wish the improvement of the scope of it, may be the first and last work of every Reader. That his works have done good, very few have so many Heart-epistles of Commendation. O let nothing be wanting on your part, but that this may do more good. Were all our Swords of Contention beaten into Plough-shares and pruning-hooks, for ploughing up the fallow ground of the Heart, for pulling up the weeds, and cutting off the luxuriances of the Heart; were this the only Contention, who should most promote gracious heart-work both in themselves and others: this work would afford comfort both living and dying. We are every one readier to find fault with others than to mend our selves; but were heart-work more minded, we should have no time to spare for such excursions. This Treatise will instruct you in downright Christianity, which, would all those heartily mind that wear the name of Christian, we need not fear what Men or Devils could do against us. Let me assure you, it is more than a probable opinion, that unless we heartily mind plain practical godliness, it is presumption, not faith, to expect Deliverance. God holds us hovering upon our good behaviour

viour; our most infallible Prognosticks, what God will do with us, are within us. It is not what we seem, but what we are; God looks at the heart: When the bent and frame of the heart is right, this cannot but influence the life; and when heart and life please God, nothing can come amiss to us, Gods severest strokes will be blessings *to us, but where the heart is neglected, those Providences that are most grateful to flesh and blood, will be* curses *to us. Christians, you know it is granted on all hands, that God looks most at the* heart, *therefore brutish Sinners, when they would evade conviction, boast of their* hearts *to excuse their ignorance and sottish prophaneness, they will tell you their* hearts *are good; and thus the Father of Lies flatters them, and ruines them, with a good conceit of their* hearts. *On the other hand, the most serious Christians are always complaining of their* hearts, *that they are dead, fickle, false, unspiritual; and thus the Father of Lies discomforts them, by souring their very graces, their mortification, humility, holy jealousie, their hatred of sin, and sense of its encroachments, are warped by Satan to their discouragement. But now a clear and practical understanding of the way of Grace, the way of Temptation, and the way of Duty about the Heart, will steer us right through all the difficulties and dangers we shall meet with on this side Glory. That this Book may be blessed to this end, is the hearty desire of a willing Servant of Christ and Christians,*

SAMUEL ANNESLEY.

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Instructions about Heart-work, &c.

Prov. 4. 23. ad finem.

V. 23. *Keep thy heart with all diligence, for out of it are the issues of life.*

V. 24. *Put away from thee a froward mouth and perverse lips put far from thee.*

V. 25. *Let thine eyes look right on, and let thine eye-lids look straight before thee.*

V. 26. *Ponder the path of thy feet, and let all thy ways be established.*

V. 27. *Turn not to the right hand, nor to the left, remove thy foot from evil.*

Wash thine heart from thine Iniquity, that thou maist be saved.

IN these words you have observable, 1. A great Office that every man is set in, with respect to Himself; he is a Keeper. 2. The great Trust that is committed to his care and keeping: that is, in general Himself; in particular, 1. His Heart, *Keep thy heart.* 2. His Lips, *v.* 24. *Put away from thee a froward mouth, and perverse lips put far from thee.* Keep thy mouth and thy Lips in order, keep them from speaking frowardness, and from uttering perverse things. 3. His eyes *v.* 25, *Let thine eyes look right on, and let thine eye-lids look* straight before thee. Keep thine eyes open, look with thine eyes, and keep thine eyes from wandring, look right on. 4. His feet, *v.* 26, 27. *Ponder the path of thy feet, remove thy feet from evil.* Let thine eye look right on, and let thy foot walk right on. Let thine eye see thy way before thee, and let thy foot walk in it, not turning out to the right hand, or to the left.

Doctrine 1. *Every man is appointed by the Lord to be his own Keeper.* Where there is a *depoſitum*, there is a *Cuſtos*, he is a Truſtee to whom there is a Truſt committed. Here take notice, 1. *Every man hath other Keepers beſides himſelf: God is* his Keeper. Pſalm 121. 5. *The Lord is thy Keeper.* Our Governours and our Teachers are our Keepers, every man is, or ſhould be his Brothers keeper. Magiſtrates are the Keepers of their Countries. Miniſters are the Keepers of their Flocks and Congregations. Parents are the Keepers of their Children and Families. We ſhould have but ill looking to, had we no other Keepers than our ſelves; and all our other Keepers, Magiſtrates, Miniſters, and Parents could do little towards the keeping of us, if the Lord alſo were not our keeper, *Pſalm* 127. 1. *Except the Lord keep the City, the Watchman watcheth but in vain.* Magiſtrates will but govern us in vain, Miniſters will but guide us in vain, Parents will but rule us in vain, unleſs the keeper of *Iſrael* be our keeper. Oh bleſs the Lord, who though he hath put the care of us upon our ſelves, yet hath not caſt off the care of us himſelf. Let us bleſs the Lord for his care and cuſtody, and let us both take care of our ſelves, and alſo commit the care of our ſelves to him. To both we are exhorted in one word, 1 *Pet.* 4. 19. *Commit the keeping of your ſelves to him, in a way of well-doing.* Take all the care you can of your ſelves, and your own ways, and then caſt your ſelves upon Gods care. *Commit the keeping of your ſelves to him, as unto a faithful Creator.* Let us commit the keeping of our ſelves to the Lord, and let us comfort our ſelves in this, that the Lord will take us into his Cuſtody, there we are in ſure hands. He is faithful, and will keep what is thus committed to him. Beware you abuſe not this comfort. Dare not ſay thus, God will look to me, and therefore I need not look to my ſelf. He that will not keep himſelf, God will be no keeper of him. He that will not take care of his own ſoul, ſays in vain, I have committed that care to the Lord. If thou wilt not take care of thine own ſoul, thou leaveſt it to the cuſtody of the Devil; and if thou doſt, God will leave thee to him alſo. To ſay I commit the keeping of my ſelf to God, and will not take care of my ſelf, is the ſame in effect, as to ſay, I commit my Soul to the Cuſtody of Sathan. If thou take not care of thy ſelf, God will not take care of thee; and if thou

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be kept neither by thy self, nor by the Lord, into whose hands art thou like to fall, but into the hands of the Devil? The Devil is a Keeper, yet not a Protector, but a Goaler, the Keeper of the Prison. All the Sinners of the Earth are Prisoners to this Goaler: And there is no man that escapes this Keeper, till he will faithfully keep and look to himself, and so commit himself to the Keeper of *Israel*.

2. *Every man hath others to keep besides himself.* Not only Magistrates, who are to keep their People; or Ministers, who are to keep their Flocks; or Parents, who are to keep their Children; but every man is to look to his Brethren. It was the Question of a wicked one, and it was a wicked Question, *Am I my Brothers Keeper?* Yes, thou art so, thou art to watch thy Brother, and to warn thy Brother, to prevent his falling into evil, and to restore and recover him when fallen, *Gal. 6. 1. If a man be overtaken with a fault, ye which are spiritual, restore, &c.* Thus every man hath other Keepers, and every man hath others to keep besides himself: But,

3. *In special, every man is his own Keeper*; Deut. 4. 9. *Keep thine own soul diligently.* And so in the Text, *Keep thy heart with all diligence.*

Reason 1. *If thou wilt not keep thy self, all the World is not able to keep thee.* Ministers will but preach to thee in vain, instruct thee in vain, warn and watch over thee in vain; Magistrates will but govern thee in vain; Parents will look to thee in vain; if thou wilt not look to thy self. God himself will not keep thee, if thou wilt not keep thy self. Men cannot, and God will not; he will be no keeper of the careless ones.

2. *If thou wilt not keep thy self, the Devil will be thy keeper.* He will keep thee to thy wickedness, if thou wilt not keep thy self from it. This is every mans especial charge, to keep himself out of the hands of the Devil. The Devil will have thee. Man, if thou look not to thy self; nay the Devil hath thee already, if thou be careless of thy self. God will keep none but those, that under him, will keep themselves. Those that will not keep themselves, the Devil may come and take them into his custody. The Devil goes up and down the World, to see if he can find any Sheep without a Shepherd; and he that is not his own Shepherd, God will be none of his Shepherd.

If thou wilt not keep thy self, God will not keep thee, thou art a Sheep without a Shepherd. Here's a man for me, saith the Devil, he hath none to look to him, nor will he look to himself. This is a man for me, I will be his keeper. He will not keep himself for God, I will keep him for Hell. He is none of Gods Sheep, I will take him for one of my Goats. He is left out for me, he hath left out himself, and therefore God hath left him out, and I will take him into custody.

3. *If thou wilt not keep thy self, then thou wilt never keep those others that are committed to thy keeping.* What a Parent, what a Neighbour art thou like to be, who art careless of thy self? How are thy poor Children like to be lookt to? How is thy Family like to be governed by thee, if thou keep not thine own Soul? He that will not keep his own Vineyard, how will he keep another mans? He that neglecteth himself and his own Soul, how will he mind the Souls that are committed to him?

Use 1. Then *no man must be a Sleeper, or a Loyterer.* Keepers must watch, yea, and must work too; he that is set to keep himself, is as the keeper of a Garden, or the Keeper of a Vineyard, and so it is expresst, *Cant.* 1. 6. *Mine own Vineyard have I not kept.* The Garden hath a Wall to be kept up, hath Weeds to be kept under; the Vineyard may have wild Vines springing up, and exuberant branches that must be pruned and lopt off. Thou hast thy hands full of work who hath such a Vineyard as thy self committed to thy keeping. What, standest thou all day idle; Work in thy Vineyard, we live most of us, as if we wanted work, and had nothing to do. We find something to do for this World, and our outward man, and therefore here we are busie; but we see not, we consider not how much we have to do for our souls, and therefore here we are idle, as if we had nothing to do; and those that have the greatest work lying upon them, whose work lies most behind hand, who have let all within them run to ruine, and lye all out of order, these are usually the men, that live as if they had nothing to do. Thou art a Keeper, man, a keeper of thine own Soul and Life; Is all in safety? Is all in good order? Look into thy self, and see to what a miserable case, for want of good looking to, thou art grown. Conscience which is thy Wall or thy Fense is broken down, that little good that

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was in thee, thy Flowers are withered and plucked up, and how doth Weeds abound in thee, Pride and Luſt and Covetouſneſs? And thoſe Thorns, the Cares of this Life, how have they over-run thy ground? And doſt thou yet loyter, as one that hath nothing to do? Thou haſt work for every day, thou haſt work for every hour. The Foxes are waiting, the wild Beaſts, (Sathan with his temptations) are breaking in, the weeds are growing up every hour, behold thy caſe is growing worſe and worſe, thine eyes more blind, thy heart more hard, and ſenſleſs dayly, up and be doing, look to thy ſelf, keep thy ſelf with all diligence, leſt thou let all run to ruine ſo long, that it be paſt recovery.

2. *Then every man muſt give an account of himſelf.* Whoever hath a truſt committed to him, muſt be brought to a reckoning, how he hath diſcharged his truſt, *Rom.* 14. 12. *Every one of us muſt give an account of himſelf to God.* God that now ſays, *keep thine heart*, look to thy ſelf, will then ſay, *how haſt thou kept thy ſelf*, What care, or what pains haſt thou taken? and oh, what account will the moſt of us be able to give!

Sinner, thou art a careleſs heedleſs Soul, thou takeſt no thought about thy ſelf; thou takeſt thought for thy Sheep and Oxen, thou takeſt care of thy Houſe and thy Ground, but what thought doſt thou take about thy ſelf, thy miſerable ſick Soul, thy blind and dead Soul; thy proud and Earthly mind, thy envy, and thy frowardneſs, and thy malice and enmity againſt God and his Holineſs, thoſe curſed Weeds that thou art overgrown withal, that miſerable plight that thy poor ſoul is in, do ſufficiently evidence what a miſerable keeper thou haſt been of thy ſelf. But man, what a reckoning doſt thou think thou ſhalt give! Doſt never think of being brought to a reckoning? Doſt think that God will ever let thee alone? Doſt think thou ſhalt never hear of thine idleneſs and this careleſneſs of thy ſelf. Thy Parents muſt give an account how they have done their duty, how they have kept thee whileſt under their power, whether they have taught, whether they have governed thee, and educated thee in the Lord, and thou muſt give the ſame account how thou keepeſt, and teacheſt, and governeſt thy child. Miniſters alſo muſt give an account of thee, how they have inſtructed thee, warned thee, and watched over thee,

Heb. 13. 17. *Obey them that have the rule over you, and ſubmit your ſelves, for they watch for your ſouls as they that muſt give an account.* Think not much that we deal ſo plainly, and ſo cloſely with you, that we are ſo inſtant, in exhorting, in reproving, in warning, and watching over you; We muſt give an account how we diſcharge our duty towards you. Parents muſt keep their Children, Miniſters muſt look to their Flocks, and muſt give an account hereof to God; but beſides this every man muſt give an account of [himſelf] to God. *Rom.* 14. 12. How he hath obeyed them, that were ſet over him in the Lord, how far he hath hearkned to their counſels, whether he hath received inſtructions, and ſubmitted to their exhortations and reproofs, whether their diſcharge of their work towards him, hath ſet him faithfully to his own work concerning himſelf. And, oh, what account will you give of your ſelves to God? What have many of you done more than others, that have never had Miniſters to take care of them? How little have many of you lived, better than thoſe that never have been taught. Sinners, look into your hearts, look upon your lives, and underſtand, if you have ſo much underſtanding in you, in what a miſerable caſe you are to this day, Is it not a miſerable thing there ſhould be ſo much ignorance, after ſo much teaching? Are not thoſe hard hearts, thoſe barren and unſavoury lives, much more, thoſe lewd and wicked lives that ſome of you live, that Lying, and that Drunkenneſs, and that Sabbath-breaking, and that Covetouſneſs that ſome of you ſtill live in, are not theſe ſufficient evidences, that whatever Miniſters have been to thee, thou haſt been a miſerable keeper of thy ſelf? And what a reckoning muſt you be brought to for this? Doſt not think that God will reckon with thee for all? Reckon with thee for thy Lying, reckon with thee for thy Drunkenneſs, reckon with thee for all thy careleſneſs and negligence? What wilt thou ſay for thy ſelf, when God ſhall demand of thee, How haſt thou kept that Vineyard committed to thee? How haſt thou kept that ſoul of thine? How haſt thou ordered thy Life? How wilt thou ſtand ſpeechleſs in that day, and receive the ſentence of an unfaithful Steward, and an unprofitable Servant!

From V. 24. *Put away from thee a froward mouth, and perverſe Lips put far from thee.* Note two things;

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1. The unruly evil must be ruled. The Tongue is an unruly evil, *James* 3. 8. It is one of the hardest works that some Christians have to rule their Tongues: but yet it must be done.

Object. It is said it cannot be done, *the tongue can no man tame.* What, doth Religion put us upon impossibilities, to tame that member which cannot be tamed?

Sol. The meaning there is, that no man can tame anothers Tongue. Thou maist rule thine own Tongue, but if thou wilt not do it thy self, it is more than all the World can do to tame it for thee. Who can stop uncircumcised Lips, who can silence the Tongue of the froward? Neither Laws nor Penalties will do it, neither softest nor hardest answers will do it; when the Tongue is set on fire, there is no Water will quench it, and yet it must be done.

2. That which cannot be ruled, must be put away. *Put away your froward mouth, put away perverse lips.* Put away frowardness and perverseness from thee; frowardness cannot be ruled, perverseness cannot be kept in order. When we have done all we can, frowardness will be froward, perverseness will be perverse; and therefore that is the way to rule the Tongue, to put away that frowardness which will not be ruled.

1. What frowardness is. I need not say much to answer that; most men know it too well in their own experiences of the froward ones they dwell, or have to deal withal. There are few men but know what frowardness is, unless it be those that are froward; the eye that sees others, yet cannot see it self. He that is of a froward mouth, is hardly brought to understand that he is froward. He that hath a froward Wife, she that hath a froward Husband, they that have a froward Neighbour, need not to be told what frowardness is: But he that hath a froward heart, it is he that hath most need to be told it.

1. He is froward that is hard to be pleased, apt to be provoked, that is ever finding fault, who is like Tinder, apt to catch on fire by every spark, and that fire is quickly kindled, but hardly quenched; no Arguments, no patience, no forbearance will do; but there it burns and will not be quenched; *Eccles.* 7. 9. *Anger rests in the bosome*

bosome of Fools: of these froward Fools we are speaking of. Frowardness is folly. That fire which is intended as a revenge upon others, doth burn, and vex, and fret out their own hearts.

II. He is of froward mouth, that gives vent by his Lips to the frowardness of his heart, in vitulent and bitter and provoking Language.

2. The necessity of putting it away. 1. The Lord commands us to put away froward mouths. What if thy Friend or thy Neighbour cannot pacifie or silence thee, shall not God pacifie thee neither? If thou wilt not hear man pleading for peace and quiet, wilt thou not hear the Lord God neither? God commands thee silence, God commands thee to hold thy peace; and to utter not a word more of thy furious folly: what a perverse spirit are those of, on whom the Authority of the Almighty will not prevail. What dost thou say in effect, but I will speak my mind whether God like it, or not? 2. It is a sign whilest it prevails, that mens Religion is in vain, *James* 1. 26. *If any man among you seem to be Religious, and bridleth not his Tongue, but deceiveth his own heart, this mans Religion is in vain.*

1. There are some Professors of Religion, whose Religion is but an outside and pretence; they do but *seem to be religious*, they *seem* so to themselves, and *seem* so to others, but they are deceived, there is no such thing as Religion in them.

2. Some seem to be religious, but *bridle not their tongues*, they pretend to be of circumcised hearts, but are of uncircumcised Lips.

3. The unbridleness of their Tongues is an evidence that their Religion is in vain. When is Religion in vain? Why, when it cannot reach its end, when it cannot save the Soul; and sure that Religion which cannot bridle the Tongue, cannot save the Soul. Man, in what a case art thou? Thou professest Religion, and hopest for Salvation; but if thou art of an unbridled froward Tongue, thy Religion is vain, and cannot save thee.

III. Frowardness hinders all that little Religion that such men have in the exercise of it; it puts them besides Prayer, or Reading, or Meditation, or spending one serious thought upon Eternity, all Religion is thrust behind the doors when the froward fit is up.

Friends,

Friends, pray do not make light of this grievous evil, turn every one of your eyes homeward, and reflect upon your own spirits and carriages; do not presently say, I am not guilty, or I am not much guilty this way, it may be it is for want of observing thy self. Look again, and again, how thou carriedst it at such a time, how to such or such Persons; and you that are guilty, do not make light of it, do not count it a small fault. Is that but a small evil which proves thee an Hypocrite? Where this evil reigns, and is not checked nor controlled by thee, is not mourned over, nor art thou ashamed of it, nor wilt resist it; when this evil reigns, it is a sign thou art but an Hypocrite, and thy Religion is in vain.

Christians, our Lord Jesus, whose Disciples we profess our selves to be, and to learn of him, was *meek* and *lowly in heart*, *Mat.* 11. 29. and art thou his Disciple, who art of a proud and furious Spirit? The Apostle tells us, that a meek and quiet spirit is an ornament to the Gospel, and of great price in the sight of God, 1 *Pet.* 3. 4. If meekness be an ornament, then frowardness is a blot and a blemish, and a stain upon our Profession. If meekness be precious, then frowardness is odious in the sight of God. Wouldst thou make thy self a disgrace to the Gospel, an *odium* and an abomination unto the Lord? If thou wouldst not, then cease from thy frowardness, and study, and follow after that gentleness, that sweetness, and candor, and meekness of heart and behaviour, which is so grateful both with God and men.

Friends, though I would not say much, yet finding it lie in my way, I would not pass by this evil without saying something, though but thus briefly to it. But though I have said but little, yet pray let not this little be forgotten, especially by any such among you, whose Consciences may tell you, God hath sent this Word as an *Item* to me.

Doctr. from V. 26. *Every foot hath his path.* There are two paths, in one of which every one is walking. There is the good path, or way; and there is the evil path. These two are distinguished by their ends, or term to which they lead; that is, the good path that leads to Good, called *the path of Life*, *Psalm* 16. 11. that is the evil path that leads to Evil, *the way of death and destruction*, *Matth.* 7.

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2. By their Adjuncts or Qualities. The good way is general, the way of Holineſs; in particular, the way of Humility, Meekneſs, Temperance, Patience, &c. The way of Faith and Love, and Prayer. The evil way is the way of Sin in general; and in particular, it is either the way of Lying, or the way of Covetouſneſs, or the way of Pride, or Envy, *&c.*

But here note that the good way is made up of all theſe good Qualities, or elſe it cannot be the good way; but any one of the evil Qualities makes the way evil.

He that is humble and is not temperate, he that is temperate and is not patient, he that is patient, and is not merciful, he whoſe Life is not led in univerſal holineſs, that hath any one grace wanting, is not in the good way, one Fly ſpoils the whole Box. Chriſtians muſt *ſtand compleat in all the wills of God, Col.* 4. 12. But for the evil way, he that walks in any one particular branch of that, his way is evil. He that is not a Lyar, if he be a Swearer; He that is not a Swearer, if he be a Drunkard; he that is not a Drunkard, if he be Covetous; he that is none of all theſe, if he be carnal, and walks after the fleſh, or any one particular Luſt thereof, he is in the evil way; the path of ſin, if it be but any one ſin, that is our path, or our way wherein we uſe and allow our ſelves to walk; the path of ſin is the way of Death.

Now every one in the World hath his path, is either in the good way, the way of Holineſs; or the evil way, the way of Sin. And of thoſe that are in the way of Sin, ſome are in the way of the Proud, others in the way of the Scornful, others in the way of Lying, others in the way of Covetouſneſs, every one hath his way.

Doctrine 2. *Every path muſt be pondered.* To ponder our ways, is to weigh and conſider them; the ſame which is charged, *Hag.* 1. 5. *Conſider your ways*, ſpend ſome deep and ſerious thoughts upon them. Now there is,

1. A conſideration of the ways that we have hitherto gone on in. A bethinking our ſelves, a reviewing our courſe; this is that which the *Pſalmiſt* did, *Pſal.* 119. 59. *I thought on my ways* that I had hitherto been walking in. I thought and repented of what I had done, I thought and turned. And this is that for which *Iſrael* was reproved,

proved, *No man said, what have I done?* No man said in his heart, no man thought with himself, what have I done?

For the Objects of these Thoughts must be

1. The matters that we have done, the particular actions of our lives. Carnal men never observe, or mark what they do; they never review or reflect upon their actions. How many words do men speak, how many works are men engaged in, that they never observe, or mark, or bestow one thought upon, they cannot remember their ways, because they do not observe their ways. Think what you have been doing all your life long; think what you have neglected to do, and think what you have done, and are doing to this day; let your eye be upon the particular actions of your lives.

2. The Quality of our ways, whether they are good or evil, whether they are holy or sinful. Thy way hath been the way of Lying, the way of Covetousness, the way of Pride, a carnal, careless, fleshly way; think with thy self, Is this a good way, or an evil way, do these my ways please God, or are they contrary to God?

3. The end of our ways, or whither they tend, and to what issue they will come at last. Is this my way to God? Is this the way of the Everlasting Kingdom? Is this the path of Life? Have I been all this while in the strait and narrow way that leads to Life, or have I not been hitherto travelling in the broad way that leads to destruction? This worldly way, this fleshly way, it is that which hath pleased me at present; but whither will it bring me at last?

Sinners, bethink your selves thus, Whither is it that I am going? What is like to be the end of this course I am taking? Either to God, or the Devil; either to Heaven or Hell, every one of you have been going, and which of the two have you been making towards? Is lying the way to God? Is Drunkenness and carnal mirth and pleasure, is this the way to Heaven? Is hardness of heart in your way? Is impenitence in your sin, is this the way to blessedness? Do not your own hearts tell you, I must turn out of these evil paths, I must take a new course ere ever I can be saved?

Be so wise as to spend some such Thoughts, This is sinners great folly, and their great misery, that they run on

on in their ways, and we cannot perſwade them to think whither they are going. But what is it of ſo little weight with you whether you are ſaved or damned, that it is not worth a few ſerious thoughts. Sure you could never go at that ſenſleſs rate you do, if you did think whither you were going. We come and preach Chriſt and Righteouſneſs, and Holineſs to you, as the only way of Life; you have been often told that Chriſt is *the way, and that no man cometh to the Father, but by him. Jo.* 14. 6. And you have been told that there is no coming to God by Chriſt, to Heaven by Chriſt, unleſs there be a coming to Chriſt, a joyning your ſelves to him as his Diſciples and followers. *Him that cometh to me, I will in no wiſe caſt out. Jo.* 37. but will bring him to Life. You have been often told that *without holineſs no man ſhall ſee God, Heb.* 12. 14. That this way of Faith in Chriſt, and this way of holineſs is the only way of Life, this hath been told you, this hath been preached to you over and over again, and yet we cannot perſwade you into this way. The reaſon is becauſe you will not conſider what we preach, you will not conſider what it is to be damned and periſh for ever; you will not conſider whether you can think of any other way by which it is poſſible to eſcape damnation, but this way of Faith and Holineſs. If you did conſider, and underſtand what an Hell it is whither your neglect of Chriſt and running on in your ways is leading you, how hot that furnace is, into which you are like to fall within a few days, how dreadful it will be when you are in once, and ſhall feel the ſcorching of thoſe Flames. What think you, would not ſuch ſcalding and burning thoughts make you weary of your ſins, and willing of Chriſt. Would they not awaken you, would they not affright you out of this ſecure and vain courſe that you are now going on in.

Where do you think your fellow-Swearers, and fellow-Drunkards, and fellow-Worldlings that have been cut off in their ſins, and carried away into the other World in their impenitence, that were laughing with you, and mocking and ſcoffing with you a few years ago; where do you think they are now? What do you think they are doing at this hour? O, it would make an heart of ſtone to tremble and quake to think what their Companions that are dead in their ſins do now ſee and feel. Think

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with thy ſelf man, thoſe that were a while agone drinking, with me, and laughing with me, making a mock of Chriſt and of ſin as I do. O where are they now? It would make thine eyes ſtare, and thine hair ſtand on end, and thy bones ſhiver to think where they are. *O conſider this ye that forget God, leſt he tear you in pieces, and there be none to deliver you* from that place of the dead, that Place of Pitch and burning Brimſtone, where you have reaſon to fear your Companions in ſin are frying at this hour. Whilſt Chriſt is preaching to you, whilſt God is yet a warning you to fly from the wrath to come! Oh how are they taring their hair, and biting their tongue, and wringing their hands to conſider, that preaching of Chriſt to them ſhall be no more, that all their warnings are over, that they muſt for ever feel and faint, and periſh under that Wrath which is now too late for them to fly from, or eſcape. Beſtow ſome thoughts upon your Companions that are dead and gone, and then conſider your ſelf, whether if you keep on the ways you are walking in, you muſt not ſhortly be with them, in the ſame condemnation, and if yet you will not conſider it preſently, as *Jer.* 23. 20. *In your latter end you ſhall conſider it perfectly.* Therefore yet again I ſay to you, and charge you from the Lord, conſider your *preſent* evil ways, and to what a fearful end they will certainly bring you, if you ſpeedily turn not out of them.

2. Conſidering the ways that are before us, that we ſhould for the future go on in. God hath given Sinners their choice whether to continue as they are in the ſame way, or to take up a new and better way of Life. Think what you have done, and how you have lived, and think what you have now to do for the future, *let thine eyes look ſtraight on, &c.* What courſe do you think it is beſt for you to take for the future? Doſt thou think it is beſt to continue as at preſent, to hold on your worldlineſs, in your Drunkenneſs, in your lying, in your carnal careleſs courſe; or is it not beſt for you to hearken to Chriſt, and to turn from your ſins, and to betake your ſelf to a ſerious, godly, and holy life? Which of the two is beſt? May be, it never came into your thoughts to put the queſtion to your ſelf, but you have run on from one day to another, without asking, What were I beſt to do? Why, now here is that I would perſwade you to; to look before

before you, and consider, What is best for you from henceforth to resolve upon; What would a wise man do in this case; what choice would a wise man make? Sure methinks, a little consideration should bring you to this; If I be wise, I should turn and knock off from my wonted ways, I shall be a fool and a mad man if I go on thus. What doth God offer to pardon my neglects of Christ, my neglects of my Soul, and all my sins, if I will yet but turn to him? What, doth Christ yet offer to bring me to God, and to save me from the Eternal Dungeon, if I will yet come unto him, and become a new Creature? What will my going on as I have hitherto done, my spending the remainder of my Life, as I have spent that which is past in sin and vanity, will this a running on upon my own Death, and a shutting up the door of Mercy for ever against me, and yet shall I continue as I am? Is there a way of life yet before me, is there a door of mercy, yet open to me, and shall I not get into the Way, and be making towards the door? Consider sinners what is the best, the wisest and the only safe course to take from henceforth; and do accordingly.

2. Why must we ponder our paths?

1. God pondereth them. *Isa.* 26. 7. *Thou weighest the path of the just.*

2. The Devil pondereth them, *Luke* 22. 31. *That he may sift you as wheat.*

3. Wicked men our Enemies ponder them.

4. Our way may be right in our own eyes for want of consideration, when yet upon consideration it may appear to be the way of Death. *Prov.* 14. 12. *There is a way that seemeth right unto a Man, but the end thereof are the ways of Death.*

1. There is a way of some men that is not so much as right in their own eyes, who, as little as they do consider it, do see their way to be the way of Death, and not of Life; the way of the openly Prophane, the way of the Drunkard, and Adulterer, the way of the Swearer, and Blasphemer. Prophaneness doth not pretend to be the way of Life. Drunkards and Adulterers know they are out of the way, their Consciences tell them this is not the way of God, this is not the way to Heaven; their Conscience tells them I must turn, I must repent, and take up a better way ere I die, I must not die a Drunkard, I must not

not die a Blaſphemer, or a Scoffer, I muſt repent, or I am loſt; and hopes they have that they ſhall repent, and this their hope hardens them. The conſideration that ſuch men ſhould take up, is not to convince them that they are out of this way of life, that they know already; but to convince them of the neceſſity of a preſent turning and changing their way. Dareſt thou not to die a Drunkard, or a Libertine, or a Licencious Liver, how then dareſt thou to live ſo a day longer? Art thou ſure but that death may meet thee before thy turning day comes? And how if it ſhould; thou knoweſt that then there is no hope of thee, but Everlaſting wrath muſt be thy Portion. Thou counteſt upon turning and repenting, but conſider what is the reaſon thou doſt not repent at preſent, that thou doſt not this day give a divorce to all thy wickedneſs, ſhake hands with all thy Companions, and forthwith become a new Man. Why not now? O I cannot bring mine heart to it. And doſt thou in good earneſt think that it will be eaſier hereafter? Hath the Lord been perſwading thee to a change all thy life long, and thou ſeeſt his word cannot prevail, thou ſeeſt it doth not after all thy convictions, and fears, and threatnings of the Word and checks of thy conſcience, hitherto thou goeſt on, thy luſt is too hard for thy conſcience, or convictions, and doſt thou think in thy heart that this is the way to make it eaſie to repent, to continue longer in thy ſin? A courſe of ſin hardens thee, ſinner. Thine heart is not ſo hardned againſt repentance this year, but look for it, thou art like to find it harder the next year. The farther thou goeſt on in ſin, the farther off art thou from repentance.

2. There are others whoſe ways are right in their own eyes, which conſideration would make appear to be the way of Death, and not of Life. I ſhall inſtance in two ſorts.

1. The ways of moral Unbelievers. Theſe are they that are ſober and temperate, and harmleſs, and juſt in their dealings with men, and courteous and good natured, this is their way, and this way ſeems right unto them, in this way they hope to come to Heaven, though whatſoever they have of morality, they have nothing of Chriſtianity in them. Converſion or Regeneration are as ſtrange things to them, as they were to *Nicodemus*. *Jo.* 3. 3. who when Chriſt told him, *except a Man be born again, he cannot ſee the Kingdom of God*, he anſwered, *How*

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can these things be? And they have need to ask as Pilate did, what is truth? So they, What is this New Birth? What is this New Creature? What is this Conversion? Consider man, what dost thou think of this plea at last, when this is all thou canst say, I am an honest man, but God help me, no good Christian, I am no Drunkard, but yet an Unbeliever: I am no Lyar nor Swearer, but yet no convert to Christ. Consider those Scriptures, *Jo.* 3. 3. *Except a man be born again, he cannot see the Kingdom of God*: and Mat. 18. 3. *Except a man be converted, he cannot enter into the Kingdom of God.* And dost thou bless thy self in thy harmless and less vitious way, when thou hast never felt any such thing as Regeneration upon thee? This thy way is thy folly, and though it be right in thine own eyes, yet it is, and thou wilt find it to be the way of Death.

2. The way of Hypocritical Professors. Some Hypocrites know themselves Hypocrites, and the way seems not right to them; others are Hypocrites, and yet take themselves to be sincere, and the deceit of their hearts may be so deep, that there is need of deep consideration to discover it. They pray, and they hear, and have some face of Religion upon their ways; they will speak of God, and the things of God with some affection, and live in the visible Communion of the Church with good approbation, they are it may be, well reputed, and well reported among all men, and yet for all that, the root of the matter may not be in them, they may be unsound and rotten at heart, and neither themselves know it, and others suspect it, there may be some secret reigning lust in their hearts, they may be lovers of the World, *Lovers of their ease and pleasures more than lovers of God*, Whatever they have, there may be *one thing lacking*, as it was the case of the young man, *Mark* 10. 21. whose Life was commendable in many things, yet says Christ, *yet one thing lackest thou*, and that one lack was loss of Heaven. And have we not all need to consider our selves, and to consider deeply how it is with us. A sincere Christian is an entire Christian. *Psal.* 119. 1. *Blessed are the undefiled*, that is, the entire in their way; that labour to be entire, lacking nothing; and sure we had need consider whether we are, or no.

Some Professors are so lame and halting in their way that,

that they lack many things, almost all things of serious Christianity. Thou hast the profession of Christianity, but is not the power of it lacking? Thou dost some of the works of Righteousness, but may not the Lord complain of thee, as of *Sardis*. *Revel.* 3. 2. *I have not found thy works perfect before me*; thou dost some of the works of Christians, but are not the inward graces lacking? Some of the inward graces thou seemest to have, but art thou not wanting in others? Thou seemest to have Faith, but is not Love lacking? Art thou not a malicious, revengeful, quarrelsome Professor? Thou seemest to have Love, but is not Humility lacking? Art thou not proud and haughty, and high minded? Thou seemest to be humble, but is not meekness lacking? Art thou not fierce and froward, and peevish in thy way? Thou seemest to be meek, but is not patience lacking? How canst thou bear affliction, dost thou not murmure and repine, and vex thy self in the day of Adversity? Thou seemest all this, but art thou true in thy sayings, righteous and exact in thy dealings, merciful and compassionate, and bountiful to those that are in necessity? Thou seemest to have all these inward graces; but is not a bold profession of Christ lacking? Thou art bold to own Christ and hear his word, even to come in hazard, but whatever thou canst say of thy hearing, is not Prayer lacking? If thou pray in secret, is not prayer in thy Family lacking? If thou pray in thy Family, is not secret prayer lacking? If Prayer be both in secret, and in thy Family, is not Family-instruction, the teaching thy family, the care of their Souls, lacking? If there be some care of others in thee, is not the communing with thine own heart lacking? Is not self-Examination lacking? Dost thou search thy heart, and try thy wayes as thou oughtest? Dost thou make a diligent search, a narrow search in fear lest thou shouldst be mistaken? If there be self converse, and self acquaintance, dost thou maintain a converse with God, is not holy Meditation lacking? How often dost thou look Heaven-wards, what time dost thou spend dayly in serious meditation of God and the things above? If there be such acts exercised, the actings of Faith, the actings of Love, the actings of holy Prayer, the actings of holy Mediration, What Life is there in these actings? Are they not all as dead things,

Sacrifices without an heart, Images without Life? If thou thinkeſt there be the preſence of every Grace, a will to every Duty, an Enmity againſt every Sin, what power is there accompanying them? What power in duty, what power againſt every ſin? Doth not the corruption of thy heart bear down that Grace thou thinkeſt thou haſt, and carry thee down the ſtream of an evil and vain life? If there be ſome good will to a godly Life, is not power lacking?

It is true, the beſt of Chriſtians have much lacking in degree, their Faith is weak, their Love is imperfect, but is there nothing lacking of the eſſential parts of a Chriſtian? Thou not only lackeſt ſtrength of Faith, but it may be thou lackeſt Faith, thou not only lackeſt ſtrong love, but thou lackeſt love. A Child, though he hath not the underſtanding of a man, or ſtrength of a man, yet may be a true Child, but if he want the Soul of a man, or the Head or the Heart of a man, he is a monſter, and no humane child. Is not the Soul, or the Life of Chriſtianity, the Head and the Heart of a Chriſtian, the Life of a Chriſtian lacking in thee? If ſo, thou art but a Monſter, and no Chriſtian. Is there not the Conſcience of a Chriſtian lacking in thee? Is not thy Chriſtian Covenant lame and Imperfect? Haſt thou covenanted univerſally for all the parts of Chriſtianity, for every Duty, againſt every ſin without any reſerve of the leaſt liberty from our Duty to any ſin? And is thy Converſation intire according to thy Covenant? Is there nothing allowedly lacking in thy Converſation of all that thou haſt covenanted with the Lord? Or what ever thou doſt, Is there not Life and Soul, and heart-lacking in all that thou doſt? Thou prayeſt, but doſt thou not pray without an heart? Thou heareſt, but doſt thou not hear without a ſoul? Thou ſeemeſt a follower of Chriſt, and liveſt in the practice of his precepts, but is there not Life lacking in all thy duties?

O conſider over all theſe particulars, and conſider how many things are lacking in you. 1. Conſider, and fear, leſt when you come to be weighed in the ballance, you ſhould then any of you be found wanting; leſt when you come to die, and expect entrance into the Everlaſting Kingdom, Chriſt ſhould then ſay to you, no, you cannot come in, one thing is lacking in thee, one

one thing that is neceſſary to thy entrance, one thing lacking in thee of the eſſence of a Chriſtian, all would be loſt, thy Soul loſt, the Everlaſting Kingdom loſt. Conſider therefore and fear.

2. Conſider, and be humbled, and be aſhamed, that after all the time you have had, and all the helps and means you have had, and all the tenders and offers the Lord hath made to ſupply all your lacks; be humbled and be aſhamed, that yet there is ſo much lacking, and all this for want of an heart to accept and improve what hath been offered; let us be humbled and aſhamed, friends, that if we have any thing of the Faith of Gods Elect in us, yet we are ſo weak in the Faith, that if we have any thing of the love of Chriſt in us, yet that our love is ſo cold and imperfect, that if we are found walking in the way of the Lord, it is ſo ſlowly, and ſo haltingly. This is our ſhame and matter of great humiliation, that we have gotten no more grace, that we live no better lives. But what ſhall I ſay to you that want not only the ſtrength of Faith, zeal of Love, a more even, and ſteddy, and fruitful Life, but want Faith, and want Love, and are not yet come into the ways of the Lord. I ſaid to you, as I ſaid before, fear and tremble; think what it will be to be found thus in the day of the Lord. But to you that have Faith, and have no more, that do in ſome degree live by Faith, and yet live no better, conſider, and be aſhamed; conſider, and be confounded in your ſelves; conſider, and be humbled under all your wants and haltings.

3. Conſider, and make up what is lacking. Get thoſe poor weak Souls to be ſtrengthened; pray the Apoſtles Prayer, *Eph.* 3. 16. *That the Lord would grant unto you according to the riches of his Glory to be ſtrengthned with might in the inner man, and your hearts may be filled with all the fulneſs of God.* Get thoſe poor weak ſouls to be ſtrengthened, and get thoſe halting and barren lives to be eſtabliſhed, and filled with the fruits of righteouſneſs. Take the counſel of the Apoſtle, 2 *Pet.* 1. 6. *Giving all diligence, add to your Faith vertue, and to vertue knowledge, and to knowledge temperance, and to temperance patience, and to patience godlineſs, and to godlineſs brotherly-kindneſs, and to brotherly-kindneſs charity, that theſe things may be in you and abound, that ye be nt longer barren and unfruitful*

in the knowledge of our Lord and Saviour, Jeſus Chriſt.

Brethren, whileſt heedleſs and inconſiderate ones are upon the loſing. Oh, conſider how you may be upon the getting hand; whileſt they are abating, be you for abounding, let there be an adding dayly to you, be not ſatisfied with the Grace you have, with the duties you do; but let your eye be upon adding dayly to your ſtore, whileſt others add ſin as ſin, guilt to guilt, let it be in your hearts to add grace to grace, fruit to fruit. Conſider what is lacking in you, and follow after a ſupply; follow after it by your earneſt deſires, follow after it by diligent labour, and endeavours, and follow after it by unceſſant and importunate prayer unto the God of all grace, that he would cauſe all grace to abound towards you, and in you, that having all-ſufficiency in all things, you may abound to every good work.

Brethren, it will be a mercy if theſe words may have ſuch fruit upon you, as to ſet your hearty upon getting and adding dayly to your Grace, and good fruits, and then a conſidering how you may moſt effectually improve accordingly. I pray receive the Exhortation in the name of the Lord, I beſeech you forget it not, ponder your paths, conſider what is lacking, what is lacking within to ſet your outward man a going, what is lacking without, in your goings that need a ſupply. Conſider what you would have God do more for you than yet is done; conſider what you would do more for God than you have done; in what particulars you fail, and wherein you would be eſpecially helped forward. Conſider and deſire, deſire and labour, labour and pray that the Lord would fill up whatever is wanting in you, and then I ſhall be bold to aſſure you in the words of the Apoſtle, Phil. 4. 19. *My God ſhall ſupply all your needs, according to his riches in Glory by Jeſus Chriſt, to whom be praiſe for ever.* Amen.

Doctr. *The great care that lies upon every man in the World, is to keep his heart.* There are many cares that lie daily upon us, We have our Eſtates, and our Names, and our Families, and our Bodies to take care of, but our great care muſt be of our Hearts.

1. *What is meant by Heart.* This is ſometimes taken for the principal part of the body of man, ſometimes for the ſoul of man; ſo *Jer.* 17. 9. *The heart is deceitful and wicked:*

wicked: that is, the Soul is deceitful. Sometimes for the will and affection of the ſoul, ſo 1 *Chron.* 28. 9. here it is taken for the whole Soul, and *this command, keep thy heart*, is the ſame with that in *Deut.* 4. 9. *Keep thy ſoul diligently.*

What is the Soul? Moſt men know not what, and none of us know perfectly what a Soul is. It is our inward and inviſible ſubſtance which gives life to our bodies; it is an eſſential, and the moſt excellent part of us, that hath moſt of the nature and image of God in it. It is our immortal part, that hath life in it, and gives life to the body, and never dies. Our Reaſons and Wills, whereby we differ from Brutes, theſe are the eſſential faculties of our ſouls. The Soul is that, in which our capacity lies, of the higheſt bleſſedneſs, and the extremity of miſery. The bleſſedneſs of the Soul is the higheſt bleſſedneſs. The Body as ſuch, is capable of no greater happineſs than a Beaſt is capable of; only the pleaſures of ſenſe: the Soul is capable of ſpiritual and eternal pleaſures; the torments of the Soul are moſt exquiſite and intolerable torments: the burning of the Body is nothing in compariſon of the wrath of God burning in the Soul.

The excellency of the Soul above the Body, you may gueſs at, by conſidering what the Body is when the Soul is departed. What a gaſtly thing, what a ſtinking and rotten Carkaſs doth the moſt beautiful Body become when it is dead, and the Soul is departed. It was this, the Soul of Man that was the great prize that Chriſt had in his eye, when he dyed to redeem us, he dyed to redeem Souls, eſpecially to recover that bleſſed immortality that our Souls had loſt; then atural immortality they had not loſt. That is a great part of our miſery, that ſin left us immortal Creatures; ſuch, of whoſe miſery there ſhall never be an end. It was not our natural immortality, that Chriſt dyed to recover, that was not loſt, but our bleſſed immortality. This inviſible, immortal, moſt excellent, moſt excellent part of Man, his Soul; this is it which we are to underſtand by Heart, *Keep thy Heart*, that is, *keep thy Soul.*

2. *What is it to keep the Heart.*

1. There is ſomewhat that is ſuppoſed to the keeping of our ſouls, and that is, the recovering them out of their loſt ſtate. The Devil hath the keeping of Sinners ſouls,

whilest they are sinners, and the first work they are to do in order to the keeping their souls, is to get them back out of the Devils hands. *That they may recover themselves out of the snare of the Devil.* 1 Tim. 2. 26.

Here I shall shew you these three things:

1. *The Souls of all men naturally are lost.*
2. *Mans Souls are not so lost here, but that they are recoverable.*
3. *This must be mans first care, to recover their lost Souls.*

1. The Souls of all men naturally are lost souls. It may be said of every sinner, as the Father of the prodigal said of him. *Luk.* 15. 32. *This my Son was lost.* Fathers, you may say of every Child you have, whilst they are in their natural state, this my son is lost, this my child is a lost Child, yea, and you may say the same of your selves, whilest in your sins, mine own soul is a lost soul; and whether you will say it or no, we must say to every one of you, Fathers and Children, that are yet in your sins, you are lost souls. As Christ came himself, so he hath sent us in his name, to seek and to save them that are lost. *Luke* 16. 10. What is it to be lost? Why, it is the same to be damned Persons, signifies to be lost, and to be lost, in this spiritual sense is to be damned: So that word, 2 Cor. 4. 3. *If the Gospel be hid, it is hid to them that are lost,* to them that be damned, that is, in a state of damnation, and in the way to actual and everlasting damnation. O tremble sinners, tremble all you that are yet in your sins; what will you tremble at, if not at being damned; the word calls every man of you, that are not in Christ Reprobates from God. 2 Cor. 13. 5. *Know you not that Jesus Christ is in you, except ye be reprobates?* Is Christ in thee? Art thou a convert to Christ? No? Then thou art a Reprobate from God, thou art a damned, lost soul; live and die in this Estate thou art in at present, and thou art Eternally lost. What mean you sinners, that you are so much at ease, so much at rest in your state of sin? Is it nothing to be damned? Is it nothing to be Reprobates? O think what it will be, to be found Reprobates at Judgment, and then to have the sentence of Reprobation pronounced upon you! why sure sinners, the very next misery to that, is to be in a state of Reprobation. O take this home to you, as your portion from the Lord, every unconverted one, take this word home to you; take it into your own mouths.

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O what shall I do ! I am a lost child, I am a lost soul; wo is me. I am undone, a Son of perdition, and an Heir of damnation. What is it to me, that I have kept my body in good case, that I am in health? What is it to me, that I have kept my Estate, and have not been such a prodigal of that that I have my house, and my lands, and my money, what is it that I have kept my credit, and my friends? O my soul, my poor soul is lost, and what good shall my Estate, or my Health, or my Credit, or my Friends, or my life do to me.

2. *Mens souls are not so lost here, but that they are recoverable.* In a little time, if they look not to it, they will be past recovery for ever. Yet a little while, and the Gospel will be a sealed book to you, never again to be opened, yet a little while, and the door of mercy and grace will be shut against you, never again to be unlocked. When Death hath once sealed up sinners eyes, when the Grave hath shut her mouth upon them, then every one of you that is found in his sins, the Gospel is sealed up, the door of mercy is shut up, and thou wilt be lost for ever, irrecoverably lost. But yet sinners, these lost souls may be recovered. There is great hazard at present, that thou mayest not be recovered, but yet there is hope.

1. *There's great hazard at present that thou mayst not be recovered.* Do not make light of the hazard that is, do not make sure, say not such a word, I doubt not but by the grace of God I shall have mercy, and be saved. There's great hazard that that the soul of thine which is a lost soul this day, may be lost for ever, and never be converted and saved.

How great that hazard is, I have formerly told you out of the Pulpit, and now you may read the same things from the Press, namely in my discourse on Prov. 28. 14. read that book carefully once especially from page 171. to page 198. where you may understand how great hazard there is, that lost souls may not be recovered.

2. *Yet there is hope thou mayest be recovered.* For;

1. *Your soules are yet every one of them, within the reach of the blood of Christ.* You are come to *that blood of sprinkling*, *Heb.* 12. 24. *Which speaks better things than the blood of Abel.* There is not one Sinner among you, but at present the blood of Christ speaks for you; and what doth it speak? Father, if this Sinner turn and re-

pent, let him not be rejected; let him be pardoned and be saved. For Believers, it speaks thus, Father these my Friends have believed, and have repented, and therefore I pray thee, let them not fail of having the benefit of my blood, let them not fail of their pardon and salvation. Thus for Saints, and even for every unconverted Sinner it speaks conditionally, *ut supra*, if they will believe, if they will yet turn, let them also have the benefit of my blood. Hitherto every one of you are thus far within the reach of the blood of Christ; it pleads thus with the Father for you, and if you will come in, will make an attonement for, and redeem and recover you from all your sins.

When once Death hath closed your eyes, in your unconverted Estate, you are gone for ever out of the reach of the Blood of Christ, it can now no longer profit you, nor plead for you. There is not one drop of that pretious Blood shall ever fall into the Pit, nothing of the Blood of Christ shall come into Hell, and find you out there, but only the guilt of his Blood, that shall fall upon Sinners in Hell, the guilt of despising his Blood, the guilt of trampling on his Blood. This is all that shall be said to sinners there, in the Pit, these are they that would none of me: I would have washed them with my Blood, but they would not be washed; I would have saved them by my Blood, but they would not be saved: I called upon them to turn from their sins, and come unto me, but they would not turn, they would not come: I offered to purge them from their sins, to pardon and make reconciliation for their Iniquities, but they would not be pardoned nor purged; they loved their sins, and hardned their hearts, and threw back my blood in my face, they would none of me; and now let the guilt of my blood be upon them, to heighten their flames, and burn in their Bowels for ever.

The guilt of his Blood shall reach to Hell, but the expiation and attonement of his Blood shall never come there. After Death, there is nothing but Hell, and out of Hell there is no recovery, those Sons of Perdition are lost for ever.

O thank God, Sinner, that thou art not yet fallen in thither; thank God that that Soul of thine is not in Hell. How many younger sinners than thou are there already, roaring

roaring under the sense of their madness, in neglecting Christ and his Redemption. O thank God, that thou art here, thank God that thou art yet alive, that Christ yet calls to thee to come to him, that Christ yet offers thee, that if thou will but turn and repent, his *blood shall cleanse thee* from all *unrighteousness*, and save thee from coming into condemnation.

Sinner there is yet hope of thee, that thou mayest be saved, though there be hazard, great hazard, that thou wilt yet harden thy heart to thy destruction, that thou wilt never be converted, and be saved; there is great hazard that though thou be yet out of Hell, thou wilt be there shortly, though thou art yet within the reach of the Blood of Christ, thou wilt in a little time be without its reach; but though there be such great hazard that thou mayest die for ever, and be irrecoverably lost, yet there is at present hope concerning thee, that thou mayest be recovered; and there is this hope concerning thee, that thou art yet within the reach of the Blood of Christ. O thank God for it, and do not go on to harden thy heart, till thou art past recovery. I say again, thank God, that thou art here, but yet I must add, thank God and repent, thank God and be converted, or else it were even as good that thou wert in Hell this hour, as to be here in thy sins: Nay, it were better for thee that that Body of thine were now rotting in the Grave, and that Soul of thine were now roaring in Hell, this would be better for thee than to be here hearing the Gospel, if after all thou shouldest live and die unconverted, and so go to Hell at last. These very warnings that now thou hast, if they should not work upon thee to turn thee from thy sins, and bring thee to Christ; if the Gospel should leave thee in the case thou art this day, thou wilt to Hell as sure as if thou wert there already; and then all that thou now heareſt, or shalt ever hear whilst thou livest will but heat thy Furnace seven times the hotter against thou comest down. But because there is yet hope, thou mayest be converted, thank God thou art here, for there is hope as from this first ground, because thou art within the reach of the Blood of Christ; so,

2. *There is hope from this, that sinners are yet under the ministry of Reconciliation*: as the Apostle, 2 Cor. 5. 19. *To us is committed the word of Reconciliation.* So we may say to

to ſinners, to you it is given to hear the word of reconciliation; it is for your ſakes that this word of reconciliation is committed to us, that we might preach it unto you. God hath not only continued you within the reach of the blood of Chriſt, but under the teachings of his Miniſters, whoſe work it is to tell you how you may have the benefit of his blood, to make a tender and offer of this blood of Chriſt to you, and to perſwade and make you willing to accept it; we are ſent to preach Chriſt unto you, and to make known unto you what help there is in Chriſt for you, and what freedom you have given you to lay hold on Chriſt; and alſo to perſwade and bring you into Chriſt, that you may have the benefits of his blood. It is a ſtrange word we have given us, *Luk.* 14. 28. *Compel them to come in.* Go and call poor ſinners to me, and if they be not willing to come, compel them in; not force them in whether they will or no: Chriſt will not have any ſinner againſt his will, but compel them, that is, uſe all the importunity you can, to make their unwilling ſouls willing; uſe ſuch arguments, as if it be poſſible, they may not be able to reſiſt; and though they do reſiſt, yet do not give them over ſo, but do your beſt by your importunity to overcome their reſiſtance.

Go ſays Chriſt to his Servants, fetch in all the ſinners in the Country to me, here is room for them all, as many as there are come already, yet there is room for more, *v.* 22. Let *my houſe be filled with gueſts*, filled with Converts; go find out theſe poor wretches where they lie rotting and periſhing in their ſins, and bring them in. Chriſt doth not ſay to his Miniſters concerning ſinners, as once he did to his Diſciples concerning little Children, *Mat.* 9. 14. [*Suffer*] *little Children to come to me*, ſuffer poor ſinners to come to me, do not put them back, or diſcourage them when they would come, but perſwade them in, help them in, preſs them to come in, beſeech them to come and be reconciled to God, I am not willing that any of them ſhould periſh, but that all ſhould be brought to repentance, and obtain everlaſting Life, 2 *Pet.* 3. 9. This is the buſineſs of our Miniſtry, and this Miniſtry of reconciliation, thou poor ſinner art under to this day.

Now does not all this give ſinners hope that yet they may be recovered? Why, hath God let thee live to hear this

this Word? Why hath God brought thee hither this day to hear it? What, canst thou not say, I hope it is that I may be converted, I hope it is that I may be recovered? The Lord yet comes among you to tell you what you must do to be saved, what you must do to get Christ to be yours, to preach repentance to you, that you may *recover your selves out of the snare of the Devil, who are held captive by him at his will*, 2 Tim. 2. 26.

Sinners, you are all Prisoners and Captives, but yet you are Prisoners of hope? You are dead Souls, but there is hope you may be made alive; you are lost Souls, but there is hopes you may be found. There is hazard that you may be quickly irrecoverably lost, but some hopes there is you may be recovered.

O will you come to Christ, will you come to the means of Grace, *as men of hope*! Hear the Word, in hope that it may work savingly upon you; pray for such a work, in hope that God may hear, though all the sinners among you, in one sense are men of hope, yet in another sense the most of sinners are men of no hope; in this sense you are all men of hope, that there is a door of hope yet open to you; but in this sense you are men of no hope, that is, if you continue as you are, there is no hope but you must perish. A wild and groundless hope too many sinners have; they hope against hope, they hope for recovery, without using the means of recovery, they hope for Salvation, without Reconciliation; they hope for remission without repentance, they hope to be redeemed from Death, without being redeemed from Iniquity; this is to hope against hope, this is to hope for that of which there is no hope. There is no hope of Salvation without repentance, no hope of escaping without returning. Ministers of the Gospel are to break down such false and deceitful hopes, not to build them up.

That which, from what hath been said, I would perswade you to, is to hope for Salvation, and in that hope to look after Conversion; to hope for Conversion, and in that hope to hear the converting word; to hope for a new heart and life, and in that hope to pray that God will give you this new heart. Dare not to sleep in hope, to sin in hope, to harden your selves in your sins, in hopes of forgiveness; pray in hope, hear in hope, humble your selves in hope, turn in hope, that God will accept, and be merci-

merciful to you. When you come to hear, do not come as moſt ſinners do, not knowing or conſidering wherefore they come together: but when thou goeſt to hear and to pray, to go with this hope in thine heart, I am going to hear the word of Faith, the word of Repentance, and I hope God will bleſs it to me, that it may work Faith and Repentance in me. I am going to hear the heart-breaking, and the heart-humbling word, the converting word, and I hope the Lord will humble, and break, and convert me by it. I have often heard, and have been never the better; hitherto I have not been humbled, and broken by it: this wretched heart is as dead and as hard as if it had never been preached to. Well but doth the Lord yet again call me forth to hear this word? O I will go in hope, that yet at laſt it may work upon me.

Hope hath two things in it, Deſire and Expectation. This is the hope I would perſwade you to come to the word in, to come with deſire to be wrought upon, and expecting and looking for ſuch a gracious work, We may ſay concerning this firſt coming of Chriſt into the heart, as is ſaid concerning his coming to Judgment. Heb. 9. 28. *To them that look for him ſhall he appear without ſin unto Salvation.* So to thoſe that look for him, ſhall he appear to their ſanctification. Look to meet with Chriſt this day in his word, look for Chriſts coming down to meet with you this day, deſire that he would, pray that he would, and expect and look for his coming down, and appearing to you. This is the hope, wherein I would exhort you to attend on the means of Grace, with deſires and expectations of the gracious ſucceſs of them upon you. And if you would thus come to hear in hope, it would much encourage us to preach in hope to you, and to pray in hope for you.

Well to conclude this, let every ſinner of you know that while the word of Reconciliation is continued to be preached to you, ſo long there is hope concerning you, that you may be recovered. There is hazard, great hazard, a great doubt whether you may be ſaved, a great fear that many of you may never be converted and ſaved, but though there be hazard, yet there is hope.

3. *The great care that lies upon every ſinner in the world, ſhould be that he get to be recovered out of his loſt ſtate,*

2 Tim.

2 Tim. 2. 25, 26. *Instructing those that oppose themselves, if God peradventure will give them repentance that they may recover themselves, out of the snare of the Devil, who are taken captive by him at his will.*

Here observe. 1. *That lost sinners are in the hands of the Devil*, taken captive by the Devil, held in the snares of the Devil. That is a lost Soldier, that is fallen into the hands of his Enemies; That is a lost Sheep that is fallen into the paw of the Wolf; That is a lost Soul that is fallen into the snares of the Devil, and in those hands are every lost soul. How art thou so secure sinner, how so merry, how so much at ease? Dost thou know where thou art? Thou art in the hands of the Devil, that soul of thine is taken captive by the Devil, and lies bound in his snares; the Devil hath taken thee, and the Devil hath bound thee that thou canst not get loose. O it were well if sinners understood their case, and in whose hands they lye. There is never a one of all the sinners among you, but the Devil hath him in custody. Whither ever thou goest, the Devil goes with thee, to watch thee that thou mayest not escape him. If thou goest to read, the Devil goes with thee to thy Bible, to hinder it from working upon thee, if thou goest to pray, the Devil goes with thee to hinder thy praying; and now thou comest hither to hear, the Devil comes to Church with thee, to harden thine heart against the Word.

Thou dost not see the Devil here, and thou dost not think he is here, but thou mayest know by the effect, that he hath been here with thee every day, and at every Sermon, thou mayest know it by this, that the Devil hath been here with thee, that the word hath prospered no more with thee, to the rescuing thee from his snares, and he that hath been here, is now come again, and he is now watching thee that thou hearken not to the recovering Word.

2. *That lost sinners oppose themselves against their own recovery.* [*Instructing those that oppose themselves*] that is, that resist the word of Grace, that Deafen their ears, and harden their hearts against it. Acts 7. 51. *Ye have always resisted the Holy Ghost.* The Word of God comes, and the Spirit of God comes to convert sinners, but they resist their own mercy. The enmity that is

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in their hearts, opposes it self against the Word and Spirit. Mat. 23. 37. *How often would I have gathered you, but you would not!*

3. *The end of preaching the Gospel to sinners, is to recover their lost souls; Instructing them, &c. that they may recover themselves out of the snares of the Devil. To open the blind eyes, to turn them from darkness to light, and from the power of Sathan unto God,* Acts 26. 18. We are sent as Christ was, to preach deliverance to the Captives, and the opening the Prison to them that are bound; and not only so, to preach upon the Prison doors, but to perswade the Prisoners to come out of Prison. *Isa.* 46. 9. *That thou mayest say to the Prisoners, come forth.* God hath sent us with this word to you, that are imprisoned under Sathan, come forth poor Prisoners, come forth out of Prison. Sinners give no better entertainment to us, than if our word to them were, come into prison, come into bondage; they take that word, come into Christ, as if it were the same, with come into Prison, come into Bondage; that Christianity which we perswade sinners to, they look upon it as meer bondage: but whatever sinners think, our business is to perswade them out of their House of Bondage. Come shake off your Chains, knock off your Fetters, break that yoke of the Devil which is upon your necks, get you loose from those sins and those Lusts, wherewith the Devil hath held you, and come unto Christ; it is no bondage to be a Christian, Christ's Servants are all freemen; you are all bond-men already, *in the bond of Iniquity. Acts* 8. 23. But who among yon would be set at Liberty? What do you mean sinners, will ye die Bondmen? We may say concerning you as Christ concerning the Woman, *Luke* 31. 16. *Whom Sathan hath bound these eighteen years.* You are the men whom Sathan hath bound; not only these 18 years, but some of you these 38 years, nay some it may be those 60 years, or more. Have you been bound so long bound by the Devil, and are you not willing to be loosed? Will you go Prisoners to the Grave? From this upper Prison, shall the Devil carry you down into the Eternal Prison? O sinners, that is our business from God to you, to perswade you to make an escape, and to be recovered, out of the snares of the Devil.

4. *Sinners recovery begins in their Repentance. If God give*

give them repentance, that they may recover. They are only the penitent, that are recovered Souls. As long as thou art an impenitent sinner, thou art a lost Soul. *Acts* 28. 27. *Lest they should be converted, and be healed; a converted sinner is an healed, a recovered sinner.*

5. *It is God that recovers lost Souls. If peradventure God may give them repentance, that they may be recovered.* It is the Devil that takes sinners Captives, but it is God that rescues the prey from his Teeth. It is the Devil that leads men to sin, and holds them under sin, but it is God that gives them repentance. Is thine heart hardned in thy sin? Is thy heart hardned against repentance? Canst thou not turn? Canst thou not repent? Go to God, poor sinner, it is he that must give thee repentance. Go to Christ, it is he that God hath exalted, and set upon purpose, that he may give repentance and remission of sins. *Acts.* 5. 31. Ministers are to preach repentance, but they cannot give repentance; we must every one of us say, it is not ours to give. We can tell you to whose door you must go for repentance, we can tell you in what way you are to go to God for it, and we would perswade you to God, but when we have said all we can, it is he alone that can give repentance to you, and work it in you.

6. *Whatever God does to the recovery of lost Souls, there is something lies upon themselves to do towards it. That they may recover* [*themselves*] No that they may be recovered, but may recover themselves. Now here I shall shew you more particularly.

1. *What the recovery of lost Souls means, or wherein it stands.*

2. *What sinners may do towards their own recovery.*

3. *How men may know whether they are recovered, or no.*

1. *What the recovery of lost Souls means, or wherein it stands. Now it stands,*

1. *In their coming to themselves.*

2. *In their coming to God.*

1. *In their coming to themselves, and recovering their senses and understanding. The first step of the prodigals recovery* that we read of, *Luke* 15. 17. Was this, that *he came to himself, when he came to himself, he said*, &c. He was besides himself before. Sinners are besides themselves, they have lost their wits, and the free use of their reasons; they are so drunken

drunken in ſenſuality, that like Drunken men or mad men, they have loſt their underſtandings. Therefore the Prophet exhorts thoſe fooliſh Idolaters, that worſhipped ſtocks the Gods of their own making, *Iſa.* 46. 8. *Remember this, and* [*ſhew your ſelves men*] what, are you ſo brutiſh as to think thoſe to be Gods, which are made with hands? Where are your reaſons? Shew your ſelves men, and no longer ſuch brutes. Sinners recovering from their ſins, is as *Nebuchadnezzar* returning from among the Beaſts. Then ſays he, *Dan.* 4. 34. *Mine underſtanding returned into me.* When the Prodigal forementioned came to himſelf, then we find him preſently fall a reaſoning with himſelf *How many hired ſervants of my Fathers have bread enough and to ſpare, and I periſh with hunger*; What do I here! Why dwell I among theſe ſtrangers! I ſee I am like to ſtarve for want; in my Fathers houſe there is bread enough, were I not better to go to my Father? I will ariſe and go to him.

Sinners, whileſt they are beſotted with Luſt and Senſuality, cannot reaſon thus, their ſenſes have drowned their underſtandings. If they had but their underſtandings and their wits about them, they might reaſon thus with themſelves, what a miſerable caſe is this that I live in? This poor ſoul of mine is ready to ſtarve and die. I live amongſt Swine, and I am fit for no better company, whilſt I am thus, for I am even one of the Swine, and if I live like a Beaſt, I am to die like a Beaſt. Is there no way for recovery out of this brutiſh ſtate? May not this mad ſoul of mine be recovered into his wits again? I have lived a mad Life hitherto, elſe I ſhould never have fed upon huſks, theſe pleaſures of ſin, whilſt bread, the bread of God might be had. I have not the underſtanding of a man in me, or ſure I ſhould get me out of this miſerable eſtate.

Sinners, who hath bewitched you? What is it that hath ſo unmanned you, that neglecting and running away from God, you ſhould run this after the Devil, and live among his Herd of Swine, and feed upon traſh and droſs; the beſt of your ſinful pleaſures are no other, no better. You have your feeding among the Swine, and your lodging with them, wallowing with them in the mud and mire. You may know what your feeding is, by the ſtarveling caſe your ſouls are in; and we may

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see what your lodging is, by the filth and dirt that is upon you. Behold the mud and the mire cleaving to thee, thy filthy lusts and vile affections, and spiritual uncleanesses, wherewith thou art polluted. When wilt thou come to thy self, sinner, and bethink thy self of returning from the Husks to Bread, from thy Trough to the Table, from the stie of Swine to thy Fathers house? Is it not better to be a Servant of God, than a drudge to the Devil? Is it not better to be of Gods holy ones, than of the Devils bemired and mudded ones? Is it not better to return into favour with God, than to live in exile and banishment from God? Doest thou not think, that those that love God, and fear God, and walk with God, that those that know Christ, and are washed with his blood, and walk in his steps, and have laid hold on his Righteousnes, and shall be partakers of his Salvation; Doest not thou think in thy heart, that these Saints are in better case than thou art? Is it as well with thee now thou art such an ignorant, sensual, swinish, carnal, stupid soul? Is it as well with thee now, as if thou wert changed into the image, and made partaker of the holiness, and entituled to the Salvation of God? Doest thou bless thy self that thou art none such? Is it well for thee that thou art no Believer, or sincere Convert to God? When wilt thou come to thy self? Shew your selves men, Sinners, let your understandings once return into you. You will never come to be Christians, till you come to your selves. Shew your selves men, and that you have the understanding of a man in you; recover your reasons, and then make use of your reasons, and fall a reasoning with your selves. What shall I do? Shall I continue as I am? A Drunkard as I am, a Worldling as I am, a Sensualist as I am, a Servant of my Flesh, and of the Devil, as I am, or shall I arise and go to my Father? Which do I really judge to be better for me, to go on as I have done, or to make out after a sudden and saving change? To go on after my cups, and my companions, after my pleasures, and my worldly profits, or to return to the Lord? Hast thou recovered so much of thy reason, as to judge it to be better for thee to turn, and become a new man, hast thou so? Then from a man of reason, become a man of Resolution. Judge what is best, and chuse what is best, *Hosea* 2. 7. *Then shall she say I will go*

and return to my firſt husband, for then was it better with me than now. Sinner, Wilt thou take up ſuch a reſolution? Wilt thou take up ſuch words? Well, I ſee now what I have been doing all my life hitherto, I ſee to what a ſad paſs my fooliſh and carnal ways have brought me; I ſee the poverty and the miſery, and the ſtraits, and the dangers, that by running away from God, by running after this World and the luſts thereof, I have run my ſelf into. Well, I have done with this vain and fooliſh life, I will go and return unto the Lord, and then it will be better with me than now.

2. The next ſtep to this recovery is coming to God; the firſt is coming to your ſelves, and the uſe and exerciſe of your reaſon and underſtanding. And who among poor ſinners ſhall theſe words preach into your right ſenſes? You have been fooliſh, ſenſleſs ſouls, is there any of you that are yet come to your ſelves? Do you judge it better for you to come back from your vain ways, and to come about to the Lord? Is this voice heard in your hearts? Oh, if I could break off from my ſins, and become a real Convert to Chriſt, then would it be better with me than now. It would be an happy change, this day would be an happy day, this Sermon would be to me an happy Sermon, if the Lord would bleſs it ſo to me, as to bring me off from my ſins, and bring me to God, O how wonderfully better would it be for me than it is now.

If any of you are come ſo far to y ur ſelves as to judge and to ſay, it would be better for me, let me go on with you, and ask you further; What will you reſolve upon? Will you ſay on with the Prodigal, well, *I will ariſe, and go to my Father.* It is better for me ſo to do, and I will do it, through the help of God I will return. Now for Repentance, now for Religion and Righteouſneſs, now for a new heart, and a new life, I have done with my old heart. Sathan I have done with my old Life, ſin and vanity I have done with, henceforth through the Grace of God, I will be for God and godlineſs.

Do you ſay ſo? Are you reſolved ſo? Come on but one ſtep further; if you ſay the word, come on, and do likewiſe; the Prodigal when he ſaid, I will go to my Father, he aroſe and went accordingly. Be not like the Son in the Parable, who ſaid, *I go Sir*, but went not; but

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say, and do, come and joyn your selves to the Lord, come into his house, come into his ways, give your selves to him for his Servants, and go on and serve him, then were your Souls recovered, Then should it be said to you, as concerning him, *These my Children were dead, and are alive, were lost, and are found*; and we should say over you, as the Father did, *It is meet we should make merry*, that this day should be a glad day, a joyful day; it is meet that we should rejoyce, for this our Brother is recovered, he was dead, and is alive. O let the Lord God thus rejoyce over you; O let all his Saints rejoyce with you: Come sinner, make a joyful day of it, come unto the Lord, come to your Father, and he will be ready to meet you, and with open heart, and open arms would receive and embrace you.

2. *What men may do to recover.* They cannot recover themselves of themselves, it is God that must do it, but they may and must do something towards it.

1. *Men can pray for their recovery.* Even carnal men may pray, and though there be no full promise that God will hear, yet God hath both required them to pray, and hath appointed this as a means of their recovery. *Acts* 8. 22. The Apostle bids *Simon Magus* pray that *the thoughts of his heart might be forgiven him.* It is an hopeful sign that God has a purpose to give Grace, when he sets sinners a praying for Grace; at least if they cannot pray themselves, they can speak to others that can, and desire them to pray for them. This that *Simon Magus* did, he begged the Apostles to pray for him. O what a wretched case are those in, that will neither pray for themselves, nor so much as beg Christians to pray for them! Sinner when didst thou ever do such a thing? When didst thou ever go, either to a Minister, or a Christian with such a word in thy mouth, *pray for me.* It may be when thou hast been sick, thou hast sent to the Congregation to pray for thy bodily recovery, but when didst thou send or speak to them to pray for thy souls recovery. Is not thy soul more precious than thy body? Is it not thy soul more desperately sick, than ever thy body hath been? Is not prayer for sick Souls as needful, and as much prevailing, as prayer for sick bodies! And yet how many bills have we sent in, to pray for recovery from bodily Diseases, to one

ſent in, to pray for the converſion of a Soul? But whether thou do it or not, this thou canſt not deny, but thou canſt do this towards thy converſion, thou canſt pray for it, and deſire others to pray for thee.

2. *Men can hear the Word.* This is another means of mens recovery. *Iſa.* 55. 3. *Incline your ear, and come unto me, hear, and your ſouls ſhall live.* And this means alſo they can uſe. The ſame feet that will carry them to an Alehouſe, can as well carry them to Church; The ſame ear that can hear a Song, or fooliſh and idle talk, can as well hear a Sermon. Thou wilt ſay, this I do, and yet am not recovered. Therefore,

3. *Men can give heed to what they hear.* They can mark and obſerve what the word ſpeaks, *Luke* 18. 18. *Take heed how you hear*; Give heed to what you hear, and do not ſleep under the ſound of the Word, or ſit heedleſly or careleſly, without minding what the Lord ſpeaks. And herein is the great neglect, Sinners will come to a Sermon, but mind as little what is preached to them, as thoſe that never come here. This is a wretched neglect, and the common caſe of many hearers. *Mat.* 13. 13. *Hearing they hear, and do not underſtand.* Our words could not have ſuch poor ſucceſs if people would mind more the things that we ſpeak. O ſinners, bethink your ſelves, how often have you been here, and not heeded one word that hath been ſpoken?

4. *Men can think.* What is eaſier than thoughts; we uſe to ſay good words are cheap, but good thoughts are cheaper than good words: the exerciſing of mens thoughts is noted to be the firſt ſtep to repentance. 1 *Kings* 8. 47. *If they ſhall bethink themſelves*, and repent, and ſo, *Pſal.* 119. 59. *I thought on my ways, and turned, &c.* Thou ſayſt thou canſt not *recover* thy ſelf. I but canſt thou not *bethink* thy ſelf neither, what a caſe thou art in? Thou heareſt ſometime from the Miniſtry of the Word, that thou art a loſt man, a loſt ſoul; But when thou heareſt it preach to thee, canſt thou not think upon it? Thou doſt not think upon it, it is too true, no longer than the word is a ſpeaking, nay it may be nor then neither. What thoughts have you had of it, ſince you were told that naturally you are loſt, and what a miſerable caſe it is to be a loſt ſoul. Have you ſince thought ſuch a thought, Wo is me, I am a loſt Soul, oh what a poor wretch

wretch am while my ſoul is loſt? You have been told how theſe loſt ſouls may be recovered, but what thought hath there been in thine heart ſince about taking the courſe for thy recovery? Thou [doſt] not think of theſe things, it is true, but [canſt] thou not think of them? Thou knoweſt thou canſt.

5. *Men can ſtop, and make a ſtand in their evil ways, from going on farther in them*, from making their condition worſe than it is, and their recovery more difficult. Canſt thou not lay thine hand upon thy mouth, when thou art about to lye, or to ſwear, or to ſcoff, and bite in thoſe evil words, that are coming out? Canſt thou not keep thee from thy Companions, and thine old drunkenneſs and riot? Canſt thou not keep thee out of the Alehouſe or the Tavern? Thou canſt do it, ſuch outward acts are in the power of the will to reſtrain. Men may be true if they will, and ſober if they will; If thou wilt be a Drunkard, or a Swearer, or a Lyar, who can help thee? But if thou wilt, thou mayſt help it thy ſelf. It is true thy caſe is miſerable enough, and thy cure hard enough by thy continuing in thine evil way hitherto; but as bad as it is with thee, it is growing worſe and worſe; every ſin thou goeſt on to commit, is a new gaſh wherewith thou giveſt a deeper and more deadly wound to thy poor periſhing ſoul. If thou ſtop thy courſe, that is ſomething towards a recovery. Well theſe things thou canſt do towards thine own recovery. Thou canſt pray, thou canſt hear, thou canſt give heed to what thou heareſt, thou canſt think, and thou canſt ſtop and make a ſtand in thy evil ways. And if thou wilt but do what thou canſt, thou mayeſt have hope that God will do that for thee which thou canſt not.

3. *How we may know whether we are recovered or no.* This I ſhall ſhew,

1. *Negatively.*

1. Thoſe whoſe underſtandings are not recovered, their ſouls are not recovered. Thoſe whoſe underſtandings are ſtill loſt, their ſouls are loſt. Thoſe that are not come to themſelves, are not come to Chriſt. Every ignorant ſoul is a loſt ſoul, 2 *Cor.* 4. 3, 5. *If our Goſpel be hid, it is hid to them that are loſt*, from whom is the Goſpel hid? ſee *v.* 4. From thoſe *whom the God of this world hath blinded their minds leſt the light of the glorious Goſpel ſhould ſhine unto them.* Art thou an ignorant

ſoul, ignorant of the Goſpel! Doth not the light of the glorious Goſpel ſhine into thee, *(i. e.)* doſt thou not underſtand the Goſpel? So long is the Goſpel hid from thee, and if the Goſpel ſtill be hid to thee, thou art a loſt Soul.

What multitudes are there, to whom the Goſpel is preached, that yet underſtand nothing of it! Thou haſt been an hearer of the Goſpel theſe many years, but what doſt thou underſtand of it. As *Philip* ſaid to the *Eunuch*, *Acts* 8. 30. *Underſtandeſt thou what thou readeſt?* So it may be ſaid to thee, underſtandeſt thou what thou heareſt? No, thou doſt not underſtand, though the light ſhines round about thee, yet not a beam of it hath ſhined into thy heart. It is all dark within thee, whatever light be ſhining round about thee. Though the light hath ſhined into thy darkneſs, yet thy darkneſs comprehendeth it not. *John* 1. 5. Poor ignorant ones, in what a caſe are you! you are every one of you loſt Souls. And what is like to become of you? We bring the light among you, but we cannot open your eyes; we preach Chriſt to you, we inſtruct you in the knowledge of God, we cry unto you, get knowledge, ſeek underſtanding, ſeek for it as ſilver, ſearch for it as for hid treaſures, But ſay what we can, you will not be perſwaded, you will not receive inſtruction: The God of this World hath blinded your minds, and we cannot heal your blindneſs. There be ſome of you that know you are ignorant, that will confeſs it, (yet not to bemoan your ſelves, but to excuſe your ſelves) I am but ignorant, I am not book learned; What not learned in the Book of God! What not acquainted with the Book of Life? No, God help me, I am not, what then! Why therefore I hope it is not ſo bad with me, as with others that know. I hope God will forgive me, becauſe I am ignorant. This is a wretched principle that is gotten into the hearts of the ignorant, that becauſe they are ſo, God will not be extreme to mark what is done amiſs by them. O tremble in pleading your ignorance, you therein confeſs that which will prove you to be loſt Souls. You may as well ſay I am a damned Soul as ſay I am an ignorant ſoul.

2. *Thoſe whoſe Conſciences are loſt.* Who though they may be recovered to be men of underſtanding, yet are not recovered to be men of Conſcience. *We truſt, we have a good Conſcience, willing to live honeſtly in all things.* *Heb.*

Heb. 13. 18. Thus it is with recovered souls, they are men of a good conscience. Where conscience is laid waste, the soul still lyes open to the government and dominion of the Devil. Conscience is a bar and a bulwark against his assaults and temptations. Where conscience is not, the soul is as a City that hath neither Gates nor Bars, but is left open to the Devil, to rule it at his pleasure. God hath not recovered the rule of any soul, till Conscience be awakened and hath recovered its authority.

Art thou an unconscionable man or woman! Dost thou make no conscience of thy ways! Hast thou slighted conscience, hast thou wounded conscience so long, that now it lets thee alone to thy will, and thy lust! Or if it checks thee sometimes, for thy evils, yet thou beareſt it down, and goeſt on thy way against its reproofs and contradictions? Art thou a man of no conscience? Is it not against thy conscience to lie, or to defraud, or to drink to drunkenneſs, to live without praying or minding God or thy soul! Does conscience let thee alone to live thus? Or if it doth smite thee, yet goeſt thou still on against it! Art thou a man of no more conscience than this, what doſt thou think of thy self? What ever thou thinkeſt thou art a loſt soul, while conscience is loſt, thy soul is loſt. Till conscience be recovered, thy soul is not recovered, and conscience is never recovered, till it hath recovered its authority, and hath gotten the rule and the Government of thee.

3. *Thoſe who make light of their diſeaſe and their miſery.* Men are never recovered till they are firſt made senſible of their diſeaſe. Sin is thy diſeaſe, and thy death, and thou art never recovered from that death, till thou art brought to a senſe of thy diſeaſe. Where there is life there will be senſe. They are dead souls, alienated from the life of God who were paſt feeling, *Epheſ.* 4. 18, 19. Thoſe that make light of sin, it is a sign they are not recovered. Sin is felt as an heavy thing, by thoſe souls that have the life of Chriſt begotten in them.

O what multitudes of loſt souls are there among us, if every soul be loſt that makes light of sin! What account doſt thou make of it? Thou sinneſt dayly, thou liveſt an idle and a careleſs and a sinful life, thou art

proud or covetous, or a ſenſual fleſh-pleaſer, and is not all this thy ſin? Thou art a Lier, a Promiſe-breaker, a defrauder, and is not this thy ſin? Thou art perverſe and peeviſh, and of a froward heart, and is not this thy wickedneſs? But what account doſt thou make of all this? Is it an heavy thing to thee, to be thus ſinful? No, not at all, thou makeſt light of thy pride, and light of thy covetouſneſs, and light of thy frowardneſs, thou makeſt juſt nothing of them, or at leaſt but ſmall matters. Thou doſt not feel them to be ſuch a weight and burthen to thee, but thou canſt bear them and go out with them well enough. Or if thou doſt ſometimes feel ſome ſmart or pain by them, yet it is but ſuch a light touch, that whatever thou thinkeſt at preſent thou wilt quickly after them again, at thy lying again, at thy ſwearing again, at thy froppiſh and froward carriages again.

It is ſuch a deep ſenſe of ſin, as will make us beware of it for the future, that will prove our recovery. What ſhall we then think of them that make a mock of ſin, that make a ſport of ſin, that take pleaſure in Iniquity? Without all controverſie theſe are loſt ſouls, and thoſe that make but little reckoning of it, that paſs by their ſins as ſmall matters, that are either not toucht at all, or but lightly toucht for them, ſo lightly that their ſin hath ſtill the power and dominion over them; thou that art but ſuch a one, thou art a loſt Soul, thy Soul is loſt, and not recovered.

4. *Thoſe that make light of Chriſt their recoverer.* Chriſt that is ſent down as the Phyſician of Souls, to ſeek and to ſave them that are loſt, hath ordinarily the ſame entertainment as the King in the Parable had amongſt the Gueſts that he invited to his Feaſt, *Matt.* 22. 5. *but they made light of it.* Here,

1. *There are ſome ſinners that do make light of Chriſt.* Jeſus Chriſt is worthy of all acceptation. What is Jeſus Chriſt? He is the Son of God, full of Grace and Truth, *Joh.* 1. God equal with the Father, the brightneſs of his Fathers Glory, the expreſs image of his perſon, and upholdeth all things by the word of his power, *Heb.* 1. 3. He is the Head of all Principalities and Powers, the Prince of the Kings of the Earth, *Rev.* 1. 5. What is Jeſus Chriſt to ſinners? He is the Everlaſting Father, the Prince of Peace, *Iſa.* 9. 6. his name ſhall be wonderful. What comes this Jeſus into the world for? To reconcile them

to

to God, to save them from their sins, to die for the sins of the World, and to wash them in his own blood. And to what end comes he to particular sinners? wherefore is he preached to them, wherefore is he offered to them? To what end is it that sinners are so importunately invited to entertain and accept of him, to be willing that he that was *the* Saviour might become their Saviour; that he that was *the* Reconciler, might become their Recoverer to recover them from the snares of the Devil, and to bring them into the Everlasting Kingdom. This is that Jesus that by the Gospel is preached unto you.

Who could imagine, that such a great, and mighty and glorious one, who is the Everlasting King, the God of all the Earth, who would think but he should be reverenced where-ever he come? *They will reverence my Son*, said the King in the Parable, *Mat.* 22. 37. It might be well presumed they would, however it proved in the issue. Who could imagine that one that came upon such a gracious design, to reconcile poor Rebels unto God, to redeem poor Prisoners out of Prison, to recover and raise the dead to Life, and ransome them from the Pit, and give them an entrance into the Everlasting Kingdom: who would think but Christ coming upon such a gracious and glorious design, should have wonderful chearful entertainment? Who would think but that the whole World should ring with acclamations of joy, and praise, at his appearing amongst them? Who would think but when Christ comes to particular sinners, and makes a free offer of himself to them, to be theirs, their Redeemer, their Saviour, but such an offer should be greedily catched at, and readily embraced? Doth the King of Glory come unto me? Hast thou shed thy blood, and poured forth thy Soul, and laid down thy Life, and purchased pardon and an interest in Heaven for me? And dost thou now come to give thy self, and all that thou hast purchased to be mine? What answer would any one think would be given by lost souls to such questions? Wilt thou be mine? Shall I be thine? Art thou willing to be redeemed, to be washed from thy sins, to be healed of thy Diseases? Shall my blood, which is shed for the salvation of sinners, shall my blood be thine, and the peace and reconciliation it hath made be thine?

Shall

Shall I come into that miſerable ſoul of thine, and dwell there, and rule there, and caſt that Devil out that hath been thy deſtroyer and murderer? Shall I love thee, and delight in thee, and bleſs thee with my ſalvation? What anſwer would any one think that undone loſt ſinners ſhould give to ſuch queſtions? What, wilt thon come unto me, love and bleſs me? With all my ſoul, Lord, come in thou bleſſed Lord, all that is within me ſhall rejoyce, that thou wilt thus enter upon me, and take me for thy poſſeſſion and habitation. This one would think ſhould be the anſwer that ſinners would give. But behold, ſuch miſerably fooliſh ſouls are ſinners become, that they make light of all this. A cup of drink, a carnal companion, a luſt, a ſenſual pleaſure, is made more reckoning of than Chriſt and all his love. As it is ſaid of thoſe Builders the Scribes and Phariſees, *Acts* 4. 11. It is true of all ſinners, this ſtone, this precious ſtone, this corner ſtone, this foundation ſtone, upon which alone their hopes of ſalvation might be built, this ſtone is ſet at nought by them, *Iſa.* 53. 3. *He was deſpiſed and rejected of men*, they made no account or reckoning of him, but even tread under foot the Son of God. And this is the general entertainment that Chriſt hath among the ſinners of the earth, ſo light do they make of him; he comes to them, but they will not receive him. How often, ſays he, would I have gathered you, *Mat.* 23. 37. but you would not.

And what is the common caſe of ſinners, is it not, (thy) caſe? Art not thou one that makeſt light of Chriſt? He hath been preached unto thee, he hath come and tendred himſelf to thy ſoul. That vile heart of thine, ſinner, that dark hole, where the Devil and Luſt, and every abomination dwells, Chriſt hath come and called to thee, open to me, let me come and dwell there, and caſt the Devil out. How many knocks hath he given at thy door? How many meſſengers hath he ſent to thee with this word, Open thoſe wretched hearts, open the everlaſting doors, and the King of Glory ſhall come in? And haſt not thou ſlighted all this, and put a contempt and ſcorn upon an offered Jeſus? Who I? God forbid; I adore and honour that worthy name, I acknowledge him to be the Son of the living God, and the Saviour of the World, and worthy of all acceptation. I, but haſt

thou

thou accepted? Haſt thou opened unto him? Haſt thou received Chriſt Jeſus the Lord? Is Chriſt within thee? Is the light of Chriſt, the love of Chriſt, the holineſs of Chriſt in thee? Haſt thou reſigned up the throne and dominion of thy ſoul to him, and given him hearty leave to put all that is within thee in ſubjection to himſelf, and to caſt out whatever is an offence to him? to caſt the World out, to cut the fleſh down, and the luſts thereof? Hath he new made thee, and new molded thee.

Is there another Spirit begotten in thee? a new heart beſtowed upon thee? Hath he made a Chriſtian of thee, a ſincere inward Chriſtian, not in word, nor in Tongue, but in deed and in truth? Art thou become his hearty Diſciple, and his follower in holineſs? Hath he given thee the underſtanding of a Chriſtian? Doſt thou know God, and art thou now acquainted with the myſtery of the Kingdom of God?

Doſt thou know Chriſt, and the myſtery of Chriſt crucified? Hath he given thee the heart and affections of a Chriſtian? Hath the World loſt thine heart, have thy companions loſt thee, thy carnal pleaſures loſt thine heart? Is thine heart ſet upon Chriſt, and upon all his holy ways? Art thou now brought about from ſinful pleaſing of men, or affecting to live in their good repute and good will, to be all for pleaſing God? Is thy ſoul that was bent upon earth and the vanities thereof now bent for God, and for Heaven, and for holineſs, the way to the Kingdom of heaven.

Sinner, if thou haſt received Chriſt into thy ſoul, there are all theſe works begun, there is ſuch a change as this wrought upon thee, 2 *Cor.* 5. 17. He that is in Chriſt is a new Creature, and if there be no ſuch change, if thine old ignorance, thine old worldlineſs, thine old delights in the luſts, or friendſhip or fellowſhip of the World remain, if thou haſt not the inwards of a Chriſtian, an holy heart, an heavenly mind; yea, and ſomething of the outwards of a Chriſtian, an holy converſation an heavenly life: If there be not ſuch a change wrought in thee, but thou art of the ſame life and the ſame ſpirit thou wert of, thou haſt not received Chriſt: he hath been offered thee, but thou wouldſt none of him; he hath come unto thee, but thou haſt refuſed him. And whatever honour thou haſt in thy mouth for Chriſt, if thou

thou haſt refuſed to receive him, thou art one of thoſe that haſt made light of Chriſt, yea and ſet him at nought. That which is rendred refuſing, *Pſal.* 118. 22. *The ſtone which was refuſed by the Builders*, is expreſt, *Acts* 4. 11. to be ſetting at nought. *This is the ſtone which was ſet at nought.* Sinners, every one of you that have not received Chriſt into your hearts, you have ſet Chriſt at nought, you have deſpiſed and trampled him under your foot; and if you go away from his word to day, as you have uſed to do other days, and return home without accepting of him, you go on to ſet Chriſt at nought. You that hear Chriſt preached, and will not receive him, if you ſhould be asked when you come home, what you have done at Church to day? You muſt anſwer, I have put a ſlight and contempt upon Chriſt; he was preached to me, and I was told of his wonderful excellencies, and his worthineſs, but I have deſpiſed and neglected it all; I have been at Church, but to mock Chriſt, and to ſet him at nought. This do every one of you, to whom Chriſt is preached, and yet you will not receive him.

2. *Thoſe thas make light of Chriſt are not recovered by him.* This is ſo evident from what hath been ſaid, that I ſhall add no more concerning it but this, if Chriſt be the only recoverer of loſt ſouls, then thoſe that refuſe him are not recovered. He is our Redeemer, and there is no other Saviour. He is our Phyſitian, and there is no other helper, *neither is there Salvation in any other. Act.* 4. 12. If there be no other Saviour but Chriſt Jeſus the Lord, if there be none recovered by Chriſt, but thoſe that prize and put ſuch an high value on Chriſt, as to embrace and accept of him, then thoſe that make light of Chriſt, and refuſe him, are loſt Souls to this day. Theſe are the negative marks which evidence ſouls ſtill loſt. If you are not groſly ignorant, but have underſtood ſomething of the Doctrine of Chriſt, If you have ſomething of conſcience. If ſome prizing of Chriſt, yet you may not be recovered; but if not, thou art a groſly ignorant ſoul, and of no conſcience, to be ſure thou art a loſt ſoul to this day.

2. Affirmatively:

1. *The man whoſe eyes are opened*: That is, who hath recovered his underſtanding, and the ſaving knowledge of God. The firſt ſtep towards the converſion of a ſinner, is

is the recovery of his ſight, *Acts.* 26. 18. *To open blind eyes, &c.* And it is not every little opening the eyes, and the getting in a little knowledge, that is a ſure ſign of converſion; There are knowing ſinners, knowing Hypocrites. It is an enlightning of the mind, and a renewing of the mind. *Rom.* 12. 2. *Be ye transformed in the renewing of your minds,* The mind of the Convert, doth not only ſee other things, than it ſaw before, but looks upon them with another eye, as he hath another heart, ſo he hath another eye, a renewed mind, a ſanctified underſtanding, that perceives the beauty and excellency of God and his ways, of Chriſt and his Graces, that ſees wiſdom and goodneſs, and an excellency and deſirableneſs in them; the carnal mind, whatever it perceives of the things of God, yet they are fooliſhneſs to him. 1 *Cor.* 2. 14. *The natural man receiveth not the things of the Spirit,* for they are fooliſhneſs to him, neither can he know them.

Where ſee, 1. What account carnal men have of ſpiritual things, they look on them as fooliſh things, poor and weak and contemptible things, and look upon them all as a company of fools, and giddy brain-ſick folks, that will have any thing to do with them.

2. That whilſt he looks on the things of God as fooliſhneſs, as ſuch contemptible and unworthy things, he doth not know them, nor can he know them whilſt he continues to be ſuch a fooliſh ſoul. Thou takeſt upon thee to cenſure thoſe that fear God as fools, and to charge Religion with folly! Proud fool! get thee a little more underſtanding, and then thou wilt ſee what an ignorant, poor miſtaken ſoul thou art. The convert looks upon the Goſpel, and the goodneſs of God, and the Grace of Chriſt, and the holineſs of the Spirit, as marvellous things, excellent things; he ſees an excellency in Religion, a beauty and deſirableneſs in all the ways of God; he ſees the folly of ſin, and the wiſdom of Religion, the baſeneſs and unworthineſs and the filthineſs of Sin, and the worth and the purity of Religion he ſees himſelf to have been a very beaſt and a fool, whilſt he continued and went on in his ſins, and can never have a good thought of himſelf, but as far forth as he is changed from his ſins, he looks upon that little change that is begun as a bleſſed change and a comfortable change.

Now

Now I have ſomething of the underſtanding of a man returned into me, Now I thank God I begin to live and ſtand up from among the dead; O I thank God for this little wiſdom that is begotten in me. I was a very fool till now, I have been told I was a fool, I have been told I was a beaſt many a time, but I could never ſee it till now, until the Lord hath thus opened mine eyes; this is ſome degree of the ſinners recovery, ſuch an opening of his eyes, though it is poſſible he may be very much recovered in this reſpect, and yet be a ſinner ſtill.

2. *The man whoſe heart is opened.* Thus *Lydia*'s converſion is expreſſed, *Acts* 16. 14. *Whoſe heart the Lord opened.* There is a double opening of the heart.

1. *An opening of the heart to the Lord, ſo as to receive and embrace him when offered.* The hearts of natural men are ſhut againſt the Lord, they are not only void of Grace, and without Chriſt, but bolted and bar'd up againſt Chriſt and his grace, they are unwilling of converſion, unwilling of ſanctification. *Jer.* 13. 27. *O Jeruſalem, wilt thou not be made clean?* No, they will not. O ſinner, wilt thou not have the Lord to be thy God, wilt thou not have Jeſus to be thy Lord? Wilt thou not that he ſhould come into that ſoul of thine, and waſh thee with his blood, and govern thee by his Spirit, make thee a new Soul, and of another ſpirit than thou haſt been? No, thou wilt not, thine heart is ſhut againſt Chriſt. To the Devil thou wilt open, to the world and its luſts and its pleaſures thou wilt open thine heart, nay, it ſtands open night and day to theſe, but it is ſhut againſt Chriſt and his Grace; thou art not willing that Chriſt ſhould come in. Sinners, if your hearts would but open, Chriſt would come in this very hour, and bring in his Salvation to thee. There is not one man amongſt you all, that ſhall go home this day, without Chriſt, without the ſanctifying grace of Chriſt, that is but unfeignedly willing to give entertainment to him. Art thou willing of Chriſt, willing to have Grace? Wilt thou ſo receive Chriſt as to reſign up thy ſelf to his guidance and government, art thou really willing? This is the very opening of thine heart to the Lord wherein thy converſion ſtands. Thou art the man whoſe heart the Lord hath opened.

2. *An opening the heart to Godlineſs or Chriſtianity.* The former opening notes a readineſs of the heart to receive Chriſt

Christ in, and his Grace in. This opening of the heart notes the souls letting it self out after Christ and his holy ways, a letting it self out in holy desires in love and holy affections, in resolutions and holy purposes to serve and cleave to the Lord. When the heart is open to Christ, it is open to Christianity. When it hath received Christ Jesus the Lord, it will be for walking in him. The Heart of the Hypocrite, though it professeth to be open to Christ, yet it is shut against Christianity.

Hypocrites are willing of a part in Christ; in the priviledges, and hopes, and comforts of the Gospel, and so will trust in Christ, and boast of Christ, and glory and rejoyce in Christ Jesus; but as to the exercise of Christianity, especially in those harder and severer parts of it, the mortifying the flesh, the denying themselves, the being crucifyed to the World, the close, and downright and industrious following the Lord in holiness; of this they are not willing their hearts are shut against it. That heart that is sincerely opened to the Lord, and hath indeed taken Christ in, doth freely open it self to all the ways of the Lord, and hath a propension and disposition, and resolution for powerful and practical Christianity. He is a resolved Disciple of Christ, a resolved follower of Christ. Now this is the recovered Soul, the man *whose eyes are opened*, who hath the knowledge of God, of the beauty, and excellency, and goodness of all the ways of God; and the man *whose heart is opened*, who hath both received Christ Jesus the Lord, and who is resolved to walk in him, this is the soul that was dead, and is alive.

Use. Are sinners lost souls, then let us take up a lamentation over them. What a lamentation did the Prophet take up over the sinful Jews, *Jer.* 9. 1. *O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the Daughters of my people.* O what a slaughter hath sin made among us, our Houses our Streets, our Congregations, how full are they of the dead, dead souls whom sin hath slain! Behold the dead that are in every place; so many sinners, so many dead and lost souls. Here be the dead, but where are the mourners? *Verse* 17. *Consider ye, and call for the mourning women, that they may come, and send for cunning women,* skilful at mourning, *and let them make haste and take up a wailing for us, that our eyes may run down with tears,*

and

and our eye-lids guſh out with water. Women are more pitiful than men, and more apt to mourn, Call ſays he, for the pitiful among women, let them take up a wailing for us, and let them ſet us a mourning, let the women ſet the men a mourning, that [our] eyes may run down with tears: and *v.* 20 let the Mothers teach the daughters wailing, *and every one her neighbours lamentation.* Why what is the matter? *v.* 21. *O death is come up into our windows, and is entered into our palaces*; our houſes are houſes of the dead. It is not only with us as with Egypt, when their firſt born were ſlain, when there was not an houſe in the Land wherein was not one dead; there are but few houſes in our Land where there is one alive; they are almoſt all dead, dead Fathers, dead Children, dead Husbands, dead Wives, dead in treſpaſſes and ſins. Death hath not only entered in at our windows, and ſlain here and there one, but the doors have been ſet open to it, whole Families are deſtroyed. Our houſes are become Sepulchres, places of the dead.

But why ſhould we mourn over loſt Souls?

1. *Becauſe there are ſuch multitudes of them.* Come where you will, into what Country, into what Family, into what Congregation you will, and you may ſee almoſt as many dead men as you may ſee men. It is but here and there one living Soul is to be found; ſuch a great ſlaughter as ſin hath made calls for great lamentation.

2. *Becauſe they are in ſuch a pitiful and lamentable caſe.* What is it to be a dead and loſt ſoul? Where ſhall we have them a little while hence? Thoſe that are under the power of Death, are under the power of the Devil, and thoſe that are under the power of the Devil, you may look to find them ſhortly in the place of the Devil. At preſent they ſeem to be in a paradiſe, they live at eaſe, and in plenty, and in peace; there are none ſeem to be ſo much alive, as the ſinners of the Earth, as *Mal.* 3. 15. *We call the proud happy*, and the prophane and fleſh-pleaſers, and the covetous, theſe are counted happy ones. They are fat, they ſhine, they glitter, who but ſinners! Theſe are the only men, the only happy men, as the world counts them; but what ever there be upon their backs or in their bellies, their poor hearts are dead, and where ſhall we find theſe flouriſhing and proſpering ones

ones a few days hence? It would pity ones heart to think where; What if you ſhould ſee all theſe dead buryed, buryed in Flames, caſt into the Pit of Everlaſting darkneſs, and everlaſting burning? You cannot but foreſee that there they will be ſhortly, thither they are travelling; their way is the way of Death, and their ſteps lead down to Hell, and how ſuddenly may they be ſwallowed up of the Pit? O pity theſe loſt ſouls! have you any bowels? Parents, have you any bowels for your ſinning children? Friends, have you any bowels for your ſinning Friends? Draw forth your Bowels in ſighs and lamentations, pour forth your hearts at your eyes, and fall a weeping over them, look upon the ignorant and ſottiſh ones, look upon the looſe and prophane ones, the lying children, the ſwearing and curſing and drinking, and unruly Children among you, and let your eye affect your heart. Yea, weep not for them only, but as *Luke* 23. 28. Weep for [your ſelves] and for your children.

3. *Becauſe they will not mourn for themſelves.* They are not ſenſible of their own miſery, nor will lay it to heart. Theſe loſt Souls are men beſides themſelves, diſtracted ones, out of their wits *ut ſupra*. The prodigal was out of his wits whilſt he was running his wild courſe, he was not himſelf. What ſenſe have mad men of their miſery? They count themſelves to be wiſe and happy men, and all others to be fools but themſelves. How ſhall we hear diſtracted ſouls talking of their Lands and Inheritances, boaſting ſome of them that they are Kings, and Lords, and Gentlemen, though they be even ſtark naked, half ſtarved, bound with Thongs and chains, yet ſtill they have high thoughts and make great boaſtings of themſelves. Such mad ſouls are the miſerable ſouls of ſinners. *Job* 11. 12. *Vain man would be wiſe, though he be as a wild Aſſes colt.* Theſe wild men that run a wild courſe, that have loſt their reaſons in their luſts, they would be taken for wiſe men, and they will not be perſwaded out of their vain conceits of themſelves. *Bray a fool in a mortar. Prov.* 27. 22. *Yet will not his fooliſhneſs depart from him.* Now this is cauſe of great lamentation, that theſe loſt ſouls are ſuch ſtupid and ſenſleſs ſouls that will not mourn for themſelves, nor be brought to underſtand that they are objects of pity and

lamentation; they think they are wiſer than their teachers, that they have more wit than to become ſober and ſerious Chriſtians, that they have no need of the Phyſician, no need of councel and inſtruction, and thereupon are ready to fall a laughing at thoſe that mourn over them, and mock at repentance and converſion. Surely thoſe that are in ſuch a miſerable caſe, and have not the heart to mourn for themſelves, or to count themſelves mournful and pitiful ſpectacles, there is the more reaſon we ſhould take up a lamentation over them.

Let us lament therefore, that there are ſuch multitudes of miſerable ſouls, that there are ſo few amongſt thoſe multitudes of loſt ones, that we ever ſee to be recovered. O how few are the Converts to Chriſt? How ſeldom do we hear of any loſt ſheep brought into the Fold? You that are brought in, pity thoſe that are left without, mourn for them, let fall a tear over them, lift up a prayer for them, that though they have gone aſtray like loſt ſheep, yet at length they may return to the Shepherd and Biſhop of their ſouls.

And you that are theſe loſt ſouls, how is it that you are not yet come ſo far to your ſelves, as to ſee what pitiful caſe you are in? Sinners, will you yet go away conceited that it is well enough with you? Is it better with you than if you were Converts? Are the Brick-kilns of *Egypt*, as long as you can eat of the Leeks, and Onions, and Melons, better than the freedom of *Canaan*. Do the pleaſures of ſin make your chains pleaſant to you? Is it better to go on to ſerve the Devil and your Luſts, than to come about and be the ſervants of the Lord? Or whether it be better or worſe, wiſdom or folly, diſcretion or madneſs, are you reſolved however, to continue as you are? Have you not the ſenſe in you as to be able to ſay, it is a ſorry caſe I am in? Or do you ſee it is bad enough with you, and yet have not the power to make out after a recovery? Haſt thou not pity upon that poor ſoul of thine, but thou wilt give it up to be racked, and torn, and burned forever, rather than for its ſake thou wilt deny thy will, or thy luſt, or thine appetite? Art thou ſtill ſo mad as to ſay live or die, heaven or hell, what ever be the iſſue, I will not turn out of my courſe, I will not come unto God, and be his Servant? If there be an Hell, I will venture on its flames, If there be a God, I will venture his wrath; rather

rather than not enjoy my will, or mine ease, or my pleasure? Is this thy case? Judge then if thou be not a pitiful and lamentable thing, and an object of mourning; and if thou canst get so much of a man in thee, so much of the reason and understanding of a man, so much of the heart and compassion of a man. O pity thy self, pity thy poor soul; pity and mourn over it, mourn and repent, repent and pray, that if it be possible, thou mayest recover thy self out of the snare of the Devil, who art thus held captive by him at his will.

2. *Let us take up a rejoycing over the recovered souls.* Our great joy should be every man over the recovery of his own soul. With what joy should this word be spoken, *this [my] soul was dead, and is alive:* and we should rejoyce over any other recovered souls; It is matter of rejoycing when we can say, this my Child, or this my Brother, or this my Neighbour, was dead, and is alive. What joy is it to a travailing woman, when she is safely delivered of a living child. *Joh.* 16. 21. *A woman when she is in travail hath sorrow, because her hour is come, but as soon as she is delivered of the child, she remembreth no more the anguish for joy that a man child is born into the World.* Sinners, your deliverance may cost you pain and travel, but when you are once delivered, and recovered, you will forget all this pain: then you will, and then you ought to rejoyce. What joy is the day of victory to the triumphing Souldier? What joy was the year of Jubilee to the indebted, or the servants, when they were to go out free from their debts and service? What joy to the Mariner, who hath been tossed with tempests to have gotten safe to shore? Hast thou shot the gulf, and gotten safe to Land? Hast thou gotten Death and Hell under thy feet? Is death destroyed, and is life and immortality brought to light in thy soul? Art thou passed from death to life? O what a day of joy, what a day of praise should this be to thee. *Rejoyce in the Lord O ye Righteous, and again, Isay, Rejoyce. Phil.* 4. 4. Stand Christian, stand and look back on that death that was lately feeding on thy soul; stand and look down into the hole of the Pit from whence thou art delivered. Remember how it was with thee, not long since, when thou wert without Christ, and without hope, and without God in the World; when thou art a slave to every lust in thy heart, to every vile companion, when thou

wert led by the Destroyer, and posting on to destruction; When thou wert without fear and without sense of that danger, and misery which was running upon thee like a flood. Remember how it was with thee when God first open'd thine eyes and thy fears come upon thee. How did thy soul cry out, I am lost, I am undone, when thou saweſt what a gulf there was fixed between thy natural estate, and the state of Grace? When thou saweſt a necessity of conversion, and yet wert astonished at the difficulty of obtaining it? When thy proud heart would not stoop, thine hard heart would not break, nor yield unto the Lord? When thou wert afraid that thou shouldſt have perished in the birth, and never have seen life; remember how it hath been with thee, and how it is now. What, hath the Lord delivered thee from thy fears, conquered to thee thy difficulties? Is thine heart broken and brought about to the Lord? Is the day broken, and the day star risen in thine heart, art thou passed from Death to Life? What sayeſt thou now? Is it not meet thou shouldſt rejoyce? Is not this birth-day, the day of thy new birth, a day of joy and praise? Doſt thou not bleſs thy self, that it is not with thee as it hath been? Does not thine heart shake to think, what if I had been let alone, let to go on in the way that I was going? I went with the Drunkards, I was among the Lyars, and Swearers, and Covetous, and the Scoffers, I was one of them; As much againſt a new heart, and new life as any of them, as true a drudge to my flesh, and this world, as the worſt of them; How is it that the Lord God singled my soul out of that wicked crowd, and brought me up out of that state of the dead, and brought me into the light of Life, and hath written me among the living in *Jeruſalem! Bleſs the Lord, o my soul, and all that is within me, bleſs his holy name. Magnifie the Lord. O my Soul, and let my ſpirit rejoyce in God my Saviour. He that is mighty hath done for me great things, and holy is his name.*

3. *Let us again take up a lamentation over the imperfection of our recovery.* Rejoyce in the Lord, but rejoyce with trembling, *Pſal.* 2. 11. Rejoyce that the work is begun, that thou art come to the morning of the day of redemption; that the day is dawned, that the Sun is risen upon thee, yet lament that there are still such clouds; yea, so much of the darkneſs of the night remaining upon thee. Rejoyce that

that thou art born again, but yet lament that thou art but as a new born Infant, so imperfectly washed from thy pollution in thy blood, and that so much of the shame of thy nakedness is yet appearing: that though thou art made a child of light, yet there is so much of thine old darkness, of thine old ignorance and unbelief abiding upon thee, that though thou art born from above, yet thine heart should be so much below; that though thou art risen with Christ, thy affections should be so little set on things above, that though thou art born of the Spirit, the Flesh should still have such power in thee. Lament and bewail it, that thou art no more perfectly recovered, that it can yet hardly be discerned whether thou be alive or dead, or if it appear thou art alive, lament that thou art such a dwarf still, or such a sickly and unthriving Child, that thou art such a froward and unruly child.

Lament that thy recovery is so imperfect and be growing up towards perfection, be working out those remains of thine old corrupt state, be working out this carnality, and this earthliness, and working [up] thine heart to more spirituality and heavenliness, and let both thine heart and thy life be as the path of the just which shineth more and more unto the perfect day. *Prov.* 4. 18.

Christians, whilst I have hope of many of you that you are passed from death to life, and in this hope do rejoyce over you, yet I have sorrow in mine heart for you, that you that have life, have it no more abundantly, that you are yet so imperfectly recovered from among the dead, and that you are not (which I doubt is the case of too many among you) contending and reaching forwards towards perfection. How many living Christians soever there be of you, yet I can see but few growing Christians among you. Pray Friends look inwards, what sensible improvement have any of you made of late years? Yea, how many of us are there that do not lay it to heart, that do not lament in that they are not improved no more? Who of you can say that you are breathing and thirsting after an increase? or if you thirst for more grace, how very few are reaching forth, and labouring, and that in so good earnest that they are impatient in their spirits, and restless, till it may be better with them. O what might I do to whet your appetites after an increase, to set you a running and striving and fighting against all that hin-

ders? Oh what might be said to get those creeping souls upon the wing, to quicken your motions heavenward? O how might I help you off with those weights that hang on, those weights of Earth, and flesh, of cares, and lusts, and sins, that you might run with patience, and run with alacrity and joyfulness the race that is set before you. O consider the imperfect state you are in, consider and lament it, lament and make on, forgetting the things that are behind, reach forth unto those things which are before.

2. *Are sinners yet recoverable? Oh lose not the present season, but seek your recovery.* as *Is.* 55. 6. *Seek the Lord whilst he may be found*, So seek your souls whilst they may be found, seek recovery while it may be had. But what shall I do to recover? 1, *Get you to be heart-sick of the misery that is upon you.* If ever God recover you, he will first smite you, he will wound you that he may heal you. *Micah.* 6. 13. *I will make thee sick in smiting thee*, said God in another case. The Devil smites with a deadly wound, but Gods wounds are healing wounds. *Hos.* 6. 1. *Come let us return to the Lord, for he hath smitten, and he will heal us.* The Devil smites with blindness, the Devil smites with hardness, and insensibleness of heart. What is the reason thou art such a blind and hardned and senseless soul? O the Devil hath smitten thee into this blindness and hardness. Gods smiting of the heart is like *Moses* his smiting of the rock. *Exod.* 17. 6. He smote the rock, and water issued out. God will so smite these rocks as to fetch a stream of tears, and sighs and groans, out of the hard heart, he will make those stones to feel. The Devils work is, to put sinners past feeling, and O how successful hath he been at this work? Poor sinners, the Devil hath been at work with you, smiting you into insensibleness, and what senseless souls hath he made you. Though the word of the Lord which is sharper than a two-edged sword, and pierceth to the dividing asunder of the soul and spirit, of the joints and marrow, hath been driven home upon you, yet you feel it not. The Devil hath made thee such a stupid senseless soul, that thou canst feel nothing, but God smites to recover your feeling, he will make you sick in smiting you; He will do so, if ever he means to heal you.

O sinner, do not resist, but help forward this work of God upon you. Do what you can to recover your own sense

ſenſe, do not harden your hearts againſt the word, do not harden your hearts in your ſins, pray that God would make you ſick at the heart, under all your miſery. It would be ſome encouragement to Miniſters to bring an healing word unto you, if we could once find you to be ſick. If we could but recover your ſenſe, we ſhould have hope to ſave your lives; but here it is that our work ſticks, we cannot, by all that we can ſay, recover you to ſenſe, to a ſenſe of your loſt eſtate. Wo is me, for I am undone, ſaid the Prophet, in another caſe, *Iſa.* 6. 5. O might we hear ſuch a word from ſinners mouths! Wo is me, for I am undone, I am an undone ſoul, I am a loſt ſoul. You are undone, you are loſt ſouls, and before ever you be ſoundly recovered, you will by the ſenſe and ſickneſs of your hearts be forced to acknowledge it. Wo is me, for I am undone! Sinner, doſt thou think thy ſelf well? art thou whole and aileſt nothing? This is thy ſenſleſsneſs, and this ſenſleſsneſs is the moſt deadly part of thy diſeaſe, a ſick man that is grown ſenſleſs is the next ſtep to a dead man; if ſenſe be recovered, there is more hope of his life. What a word of hope would it be, might we hear this word running through all the company of hardned ſinners here, wo is me, for I am undone, what ſhall I do, what will become of me? I am a loſt ſoul, dead in treſpaſſes and ſins, held under the power of the Devil, and dragging on to deſtruction. I am well enough as to my body and my outward condition, but O my poor ſoul, my poor blind ſoul, my poor hardned ſoul, my poor guilty ſoul, in what a woful caſe is it? Could we perceive ſuch a ſenſe of your caſe, could we hear ſuch bemoanings and complainings of your miſery, this were hopeful, we ſhould then hope you were upon recovery, if we could by any means work you to ſuch a ſenſe of your eſtates. But how is it with you ſinners? Is there any ſuch good token to be found upon you? Sinners here be (God knows) enough of you, but where be the ſmitten ſinners? Where be the ſenſible ſinners, the broken ſinners, the fearing ſinners, where be the men that the word of God, hath made them ſick in ſmiting? As it is with ſome Phyſick for the body, ſo it is with Gods Phyſick for ſouls, it never worketh kindly, but it makes men ſick in the working. Where be the ſick Sinners? In one ſenſe, you are all deadly ſick; but where be the Sinners, whom Gods Phyſick hath

made ſick? Whom the word hath made ſick? whom conſcience hath made ſick, that is, hath made them feel their ſickneſs? No, no, the Lord be merciful to you, your Soul-phyſick will not work, it leaves you at your eaſe, under the hardneſs and ſenſleſneſs of your hearts, as if you were indeed ſound men, and needed nothing. But ſinners know that till you are wrought to a ſenſe of the miſery you are in, there is no hope of your recovery. Do but venture on a while longer in this ſtupid hardened ſtate, and you will be paſt recovery; You are at preſent without feeling, but if you once be paſt feeling, you are paſt recovery for ever. O get you broken hearts, O cry unto the Lord, that he would ſmite you, and make you ſick in ſmiting you; That he would ſet you a trembling, that he would affright you and afflict you for your ſins. O ſtir up and awaken thoſe ſleepy ſouls! O ſtudy and conſider, and get a little underſtanding what a woful caſe you are in! Believe God, he tells ſinners that they are ſons of Death, ſons of perdition, under condemnation? Believe God before the Devil, and your own hearts; theſe have agreed together to tel you a lie, to tell you your caſe is not ſo bad, you ſhall do well enough, you ſhall eſcape well enough; believe not the Devil, believe not your deceitful hearts; believe God, believe the Scriptures, read over that word, and ſee how dreadfully it ſpeaks of the caſe of ſinners, and know that all this it ſpeaks to thee; all the plagues and terrors of the Lord, which you read or hear out of the Scriptures, theſe words belong to you who are yet in your ſins.

Sinners, I would fain preach you to Chriſt, and preach you to life; I would do mine utmoſt to ſave and recover your loſt ſouls, and O let me help you to Chriſt, let me be a means of your recovery; But that I have no hope of, unleſs you will ſo far heed and believe the word that I preach, and lay it ſo cloſe and ſo home upon your hearts, that you may no longer be hardned through the deceitfulneſs of ſin. O that it might be ſaid concerning you upon hearing of theſe words, as concerning them. *Acts* 2. 37. *And when they heard this, they were pricked at their hearts, and ſaid, Men and Brethren what ſhall we do?*

Sinner, may it be ſaid ſo concerning thee? Hath this word pricked thee to the heart? Doſt thou feel thy heart ake? Doſt thou tremble, art thou afraid, and in that fear doſt

doſt thou cry out, Men and Brethren what ſhall I do? Wretched man that I am, who ſhall deliver me? Hath it made thee ſo ſick, that thou art calling after the phyſitian? Is there ſuch a cry in thy ſoul, Help Lord, ſave Lord, or I periſh? Wo is me I am undone, what muſt I do to be ſaved? If the Lord hath made thee thus ſick in ſmiting thee, ſick of thy covetouſneſs, ſick of thy wickedneſs, and of that bondage thou art hitherto held under; If the word of the Lord hath pricked thee to the heart, and put thee to pain, ſo that nothing but a deliverance from thy wretched ſtate can eaſe thee, or ſatisfie thee, if it be thus with thee, if thou art thus ſick, thus pricked at the heart, then be of good comfort, it is an hopeful ſign, that thou art upon recovery there is now good hopes concerning thee that though thou art dead, thou mayeſt be made alive.

2. *Underſtand what Chriſt hath done, and muſt do for your recovery.* Chriſt is our only Redeemer and Reconciler, and Chriſt redeems,

1. *By Price.* 2. *By Power.*

1. *Chriſt redeemeth by price.* 1 *Cor.* 6. 20. *Ye are bought with a price.* Chriſt himſelf was that price, and he laid down his Life, as a price for us. In this reſpect he is called our ranſome. *Mat.* 20. 28. *He gave his life a ranſome for many*, And his redeemed ones are called his ranſomed ones. *Iſa.* 35. 10. We by ſin are become Priſoners and Captives; Priſoners to the Juſtice of God, to whom by ſin we had forfeited our lives; and Juſtice took hold of us as a company of Traitors and Malefactors, whom it condemned to Death. Now Chriſt paid himſelf, to Divine Juſtice gave himſelf to die, that he might ranſome us from Death. Let me ſtand in theſe ſinners ſtead, let thine hand be upon me, and let them eſcape; Death is the wages of ſin, let my Death, ſays Chriſt, pay that wages.

2. *Chriſt redeemeth by power.* Sinners were priſoners to Divine Juſtice, and Captives to the Devil, 2 *Tim.* 2. 26. By price he redeems them from the revenging Juſtice of God, and by power he redeems them from the Devil. In the former ſenſe he redeemed us *as a purchaſer*, he bought our lives; in the latter ſenſe he redeemeth *as a Conqueror*, the Devil held us, and Death held us too; *Death reigned over all:* Chriſt conquereth both Death and the Devil; *He overcame Death, and him that hath the power of Death,*

Death, that is the Devil, Heb. 2. 14. *Having spoiled principalities and powers, he made a shew of them openly, triumphing over them in himself.* Col. 2. 15. He brake the Serpents head, as it was promised he should, *Gen.* 3. that he could no longer hold his captives. The Devil tempted him to sin, but he overcame the temptation and sinned not. The Devil set the Jews to slay him, but he overcame Death by his resurrection from the dead. The Devil got him among the dead, but he could not hold him, he rose from the dead, by which it was impossible for him to be holden beyond the time appointed. And as Christ conquered the Devil, and conquered Death, so he conquereth sin too. He conquered the Devil as our *Captain*, so called *Heb.* 2. 10. *The Captain of our Salvation*, he broke the power of the Devil, and led out his Captives, as a Captain doth his recovered Prisoners. He conquers sin as a *Physitian*, healing all those wounds and diseases which the Devil had brought us under; he is therefore called a Physitian, *Mat.* 9. 12. *The whole have no need of a Physitian.* This now is that which Christ hath done, and hath to do for our recovery, to give himself a price or ransome to the justice of God, by laying down his life for sinners, to break the power of the Devil, and rescue us from his captivity, and to heal us of our sins, and thereby destroy the works of the Devil.

2. *Understand what sinners have to do towards their own recovery:* that they may obtain the benefit of what Christ hath done and performed. This I shall sum up in this one word; To perform the conditions of their recovery. What are those conditions?

1. *To accept of Christ as your ransome*; to give off all other hopes of recovery, and to take him as our only Redeemer. Some sinners reject Christ, and will none of him; they care not for a ransome, nor will mind any such thing as their recovery, but are content to be slaves to Sin and the Devil for ever; like those slaves under the Law, who when they might, would not go out from their Masters, but would have their ears bored to the threshold, that they might not depart for ever. How many such desperate wretches are there among sinners? Sinners they are, and sinners they will be; Slaves to the Devil they are, and they will not accept of deliverance. Christ is preached to them a Redeemer, and tendred to them as their ransom,

ſome, and liberty is offered to theſe captives, but they will not accept him: they ſay in their hearts as that ſervant, I love my old Maſter, I love my ſins, I love my luſts, thoſe very chains by which the Devil holds them, and reject Chriſt who comes to ranſome them.

How is it ſinner, that thou art yet a captive to the Devil, and a ſlave to thy ſins? How is it that thou art left out from among the redeemed ones of the Lord? There is a ranſome paid, there is a price laid down, to buy out that ſoul of thine from the wrath of God; and this ranſome hath been offered thee, and thou haſt been perſwaded to come out of the priſon, but yet there thou art, yet thou art a bond-ſlave to the Devil and thy ſin. Why is it thus with thee? Why, only becauſe thou wilt not accept of thy ranſom, thou wilt not accept of Chriſt who would redeem and recover thee. Thou art ſuch a ſtupid, ſenſleſs ſoul, that thou doſt not mind any ſuch thing as thy recovery or redemption: thou mindeſt thine eaſe or thy pleaſure, thou mindeſt thy trade and thy gains, and thy buſineſs in the World, but thou never mindeſt the redemption of thy ſoul; never haſt ſuch a thought, how ſhall I eſcape out of the hands of the Devil? How ſhall my ſoul be delivered from ſin and Everlaſting wrath? When doſt thou uſe to mind ſeriouſly any ſuch thing? Not being ſenſible of thy miſery, thou mindeſt not thy recovery; and not minding thy recovery, hence it is that thou mindeſt not thy ranſome or Redeemer, but makeſt light of Chriſt and his Redemption, and makeſt ſo light of him, that thou wilt not accept and embrace him when offered to thee. Well, but whatever thou haſt done, take heed thou do ſo no more. Haſt thou yet this price in thine hand, is there yet a ranſom to be had for that miſerable ſoul of thine? Doth Chriſt yet ſtand over thee, offering thee his blood, offering thee himſelf to be thy redemption? Take heed how thou goeſt away again, neglecting to accept and make him thine own. This is one condition upon which redemption may be yours, if you will accept of Chriſt as your ranſom.

2. *To accept of Chriſt as your Captain*: To liſt your ſelf under him as his Souldier, to give up your ſelf to be commanded, and ordered, and governed by him; to follow your great Leader, when he hath broken the bars, and opened the Priſon doors, and knocked the Goaler in the head, and commands you out of Priſon, and calls to you all

all, Follow me. This is another condition of your recovery, *Follow your Captain.*

There is no man that shall have the benefit of Christ's ransom, that will voluntarily stay behind in Prison. Art thou resolved to serve the Devil still, to follow thy lust still? Dost thou refuse to follow Christ, and to be commanded and governed by him? Then thou canst have no benefit by his ransome. *Heb.* 5. 9. *He became the author of Eternal Salvation to them that obey him.* Well, would you be recovered by Christ, then list your selves under him as your Captain, be commanded and governed by him.

3. *To accept of Christ as your Physician.* This accepting of Christ as your Physician, notes three things.

1. *A willingness to be healed by Christ.* Some sinners, though they will say, I accept of Christ for my Physician, yet they are not willing to be healed by him: they love their disease, and do not love their health. Sin is their Disease, and holiness is the health of their souls. Sin is their disease, and yet they love their sin. Drunkards love to be Drunkards, the voluptuous love their pleasures, the Covetous love their covetousness, and the carnal their carnality. Swine do not more love the mud and the mire, and to be wallowing in it, than swinish sinners do the mire of their lusts and Sins. Sometimes they pray for recovery, pray for repentance, pray for new heart and life, but they would be loath that God should hear their prayers; Sin, which is their Disease, is that they love; and holiness, which is their health, they loath and hate. If Christ call to them, come to me, and I will make a Saint of thee, I will fetch thee off from thy drunken Companions, I will cure thee of thy Covetousness, I will wash thee from thy filthy Lusts, and make thee one of mine holy ones; what would they answer? No, I desire no such cure; I love my pleasures, and my company, and my covetousness, and carnality; and for holiness, let them hearken to thee that have a mind to it, I have no list to be of those holy ones. When Christ came to cure bodily Diseases, the blind and the lame, and the lunatick, and the possessed of Devils, how glad were they to be cured? But blind souls, and lame and lunatick souls, sick and diseased souls, are not willing of Christ's cure. *The carnal mind is at enmity against God*, Rom. 8. 7. Psal. 50. 17. *Thou hatest instruction, and castest my words behind thee.* Sinners had

had rather that Christ would let them all alone as they are; they would that he should save them from Hell, but they would not that he should turn them from their sins.

Christ will never save men from wrath, who will not be healed of their sins; and Christ will not heal, till men be willing to be healed.

1. *Christ will never save men from wrath, who will not be healed of their sins.* Unless he wash thee, he will not bless thee, *Joh.* 13. 8. *If I wash thee not, thou hast no part with me.* Whilst thou art a Sinner, a Swine, a Viper, thou art a Leeper; thy very nature is Swinish, Viperous, and tainted with an hereditary Leprosie. Christ will make another manner of Creature of thee than thou art, ere ever thou shalt see his salvation. Dost thou think that Christ will drive over these herds of Swine into the Land of Promise? Will he people Heaven, with a generation of Vipers? or with such an unclean leprous brood, as the unconverted sinners are? Be not deceived, nothing that is unclean shall enter in thither. That heart of thine must be changed, that corrupt nature of thine must be purged; of a Swine thou must be made a man, and the old must become a new man, or thou wilt never be made a blessed man. If Christ do not heal thee, he will never save thee.

2. *Christ will heal none but those that are willing to be healed.* His first question to those he comes to cure, is the same as that which was put to the impotent man, *Joh.* 5. 6. *Wilt thou be made whole?* This question Christ is dayly putting to you, You that are blind, will you that I should open your eyes? You that are possessed of a Devil, of an unclean Devil, of a proud Devil, of a covetous Devil, will you that I should cast this Devil out? You whom Sathan hath bound these many years, bound under a sensual, sinful, hardned heart, will you be loosed from these bonds? You whom the Devil hath been leading on after your pleasures, or your carnal liberties, by the chain of your evil natures, will you that I should cut the chain, and put a stop to the Devil, and turn you back from your course, and never suffer you to be Drunkards any longer, or Flesh-pleasers any longer, or Covetous any longer? Is it thy Disease, that thou hast been such a vile liver so long, wilt thou that I should put a stop to thee, that thou be never such any more? Christ doth ask such questions

ſtions of you, will you that I ſhould thus cure you of all this? And what do your hearts anſwer? Some, if they ſpeak their hearts, muſt anſwer. O this curing me would be the killing of me, I cannot endure to think of ſuch a change, it vexes my heart to think of parting with my beloved ſins, which are as dear as my life to me. But what ſaiſt [thou] ſinner, for thy part? Art thou one of theſe unwilling ſouls, or art thou willing that Chriſt ſhould cure thee, and cleanſe thee from all thy ſins? O get a willing heart; what art thou ſuch a ſick ſoul, and not willing of the Phyſician? ſuch a blind ſoul, and not willing to have thine eyes opened, ſuch a ſenſleſs hardned ſoul, and not willing that Chriſt ſhould humble thee, and break thee? ſuch a vile and polluted ſoul, and not willing that Chriſt ſhould waſh thee? Art thou not willing that Chriſt ſhould come and make a Saint of thee? Hath ſin made a very Devil of thee, and art not thou willing that Chriſt ſhould make thee a Saint? What wouldſt thou do in Heaven, if thou wilt not be made a Saint? or doſt thou think thou mayeſt continue a Devil, whileſt thou liveſt on the Earth, and yet at laſt be a Saint in Heaven.

What ſay you ſinners? There be ſome, it may be, of you, that have made a mock at holineſs, that have deſpiſed the ſaints that are on Earth, and made them the objects of your ſcorn rather than your deſire, but ſpeak man, art thou yet willing that Chriſt ſhould come this day and make [thee] a ſaint? Wilt thou that he ſhould humble thee, and bring thee to repentance? Wilt thou that he ſhould waſh thee, and bring thee to holineſs? Wouldſt thou, who cameſt hither an ignorant ſinner, an hardned ſinner, an impenitent ſinner, be glad at thine heart, if thou mayeſt return an enlightned, a convinced, yea, a converted ſinner, a believer, a ſincere Chriſtian? Wouldſt thou carry home another heart than thou broughteſt hither, a new heart transformed and changed into the image of him that created thee, or art thou content to go home as thou cameſt ſuch an ignorant, hardned, polluted creature as thou cameſt hither? If thou be heartily willing of ſuch a change as this, that is a great part of thy cure. Art thou willing to be cured, willing to be cleanſed? Then bring forth that leprous ſoul of thine, lay it at the feet of Chriſt, and ſpeak to him as the leper did. *Mat.* 8. 2. *Lord, if thou wilt, thou canſt make me clean.* As vile a ſtate as this ſoul

of

of mine is in, as deadly as my diſeaſes are, as very a Leper as my ſoul is become, yet Lord, if thou wilt, thou canſt make me clean. Let Chriſt hear ſuch a word from thee, *Lord help me, Lord heal me, if thou wilt, thou canſt*; And then there is hope, that thou mayeſt hear the ſame words from Chriſt, as that poor Leper did, *I will, be thou clean*; And immediately his Leproſie was cleanſed.

2. *Take Chriſt's medicines.* To what purpoſe is it that the Phyſitian comes to a ſick man, and preſcribes to him, and adviſeth him to what will recover him, if he will not take what he preſcribeth. Chriſt hath Medicines to recover ſick ſouls, but his Medicines muſt be taken, or they will not recover them. Chriſts Medicines are,

1. *His Blood.* His blood is purging and cleanſing blood, *Heb.* 9. 14. 1 *Joh.* 1. 7. Therefore he is ſaid to waſh us in his blood. By the blood of Chriſt is meant the ſame with the Death of Chriſt. There is vertue in the Death of Chriſt to deſtroy the life of ſin. *Our old man is crucified with him, that the ſin might be deſtroyed. Rom.* 6. 6. It is the body of ſin that muſt be firſt laid at; The inward pravity of our natures, our original corruption. Chriſts phyſick muſt be firſtly applyed to the root and fountain of our Diſeaſe; thoſe ſinful natures, thoſe depraved habits and ſinful diſpoſitions within you, muſt be changed; The inward enmity muſt be ſlain, and there is nothing will do that, but the blood of a crucifyed Jeſus. That is the Soveraign Medicine that muſt help and heal you. But how muſt this Medicine the blood of Chriſt be taken.

1. *Chriſt himſelf muſt be taken.* Chriſt offers himſelf to you to be yours, and you muſt accept of him for your own. Your hearts muſt by faith conſent unto Chriſt, to put your ſelves into his hands, to put your life into his hands, expecting and depending upon him, truſting your ſelves with him for your recovery. It is Chriſt alone, with whom I lay up all mine hopes, upon whoſe ſufficiency and faithfulneſs I will venture my ſoul: If I die, Ile die under his hand, and if I live, I look for life only from him. Put your ſelves thus into the hands of Chriſt, and take Chriſt into your hearts; Take him as your own, he gives himſelf to you to be your own, Chriſt offers to every ſinner among you, I will be thine own, thine own Jeſus, thine own Saviour, if thou be willing to have me. Take him at his word; Since he ſays to thee I will be thine

thine own, if thou wilt let thine heart lay hold on this bleſſed word, and ſay, *content Lord*, ſince thou wilt, thou ſhalt be mine own, I accept thee with all my heart. Now if Chriſt be once yours, his Blood ſhall be yours, his Death ſhall be yours, and all the benefits of his Death. Whereas nothing of Chriſt can be yours, nor any fruit of his Death, if he be not firſt yours. Let Chriſt be once imbraced by you, and if there be any purging or cleanſing, or ſin-killing vertue in his Blood, your ſins ſhall be purged away. If all that the Blood of Chriſt can do for thee, will recover thee, thou ſhalt be recovered.

2. *You muſt have frequent recourſe to the Blood of Chriſt, by renewed acts of Faith.* Look up to this crucified Jeſus, Caſt thy polluted Soul into the fountain of his Blood. *Zach.* 13. 1. He is a *fountain opened for ſin, and for uncleanneſs.* His Blood is the fountain, caſt thy ſoul into it. You are come *into the blood of ſprinkling*, *Heb.* 12. 24. Chriſtians are ſo, and they may freely lay hold on it for their cleanſing. 1. *Believe that there is ſuch vertue in him to cleanſe thy ſoul*: Say with the woman, *Mat.* 9. 21. If I may but touch him, I ſhall be made whole. 2. *Believe that it is free for thee.* Thou mayeſt come with boldneſs to him; Chriſt would have thee to be bold with him, and to lay thine help upon him. Believe that it is free for thee to lay hold on the blood of Chriſt; and 3. *Come and lay hold upon it.* Lean upon him for his help, and truſt him for it. 4. *Liſt up a Prayer to him.* Lord, here is a polluted dying ſoul, that is even loſt and choaked up in the mud and mire of my ſins, there is no help for me, but I muſt die and periſh in them, if thou wilt not look upon me, and ſave me. In thy Bowels I have hope, in thy Blood I have hope, and that is all the hope I have. O ſprinkle me with thy Blood, waſh me in thy Blood, and my Soul ſhall live; Wherefore Lord didſt thou die? Wherefore didſt thou ſhed that precious Blood? Was it not for the recovery of loſt ſouls, for the cleanſing of polluted Souls? Is not my poor ſoul one of the number of thoſe for whom Chriſt died? Have not I as great need of thee as any? Is it not thou thy ſelf that haſt brought this my ſoul to thy door, crying for thine help? Lord Jeſus hear, let ſome drops of that blood, ſome of the vertue of thy death be ſhed abroad upon my ſinful heart, and it ſhall live. My ſins muſt die Lord, or my ſoul will never recover;

cover; I must get this lust destroyed, this enmity slain, this proud and hard and stubborn heart broken, and nothing but the bloud of Christ the lamb will ever melt this hardness, or wash me from this uncleanness. This will do it, and therefore here I am come before the throne of thy Grace, and here I will stand, and look, and beg, hope till thou hear and answer me, Help Lord for in thee I trust, and look for thy salvation only.

2. *His word.* The word of God as it is food for souls, so it is medicine or physick for souls; And it hath in it a remedy for every disease.

1. *It is an awakening word to sleepy souls.* On these it thunders; that it may awaken them. Ministers must be as *Barnabas*, sons of consolation, so also as *Boanerges* sons of thunder; And all their thunder bolts they are to have out of the word of God. O how many trumpets have been sounded in your ears, how many thunder claps have you heard, how many thundring Sermons hast thou heard in thy time? What and yet art thou asleep still? Man, what is that heart of thine made of? What a dead sleep art thou in, that art not yet awakened? This world is all asleep. asleep in their sins, and therefore the Ministers of the word are to do as the Prophet was to do, *Is.* 58.1. *Cry aloud, spare not, lift thy voice like a trumpet and tell my People of their sins.*

Our first work is to call unto them as the Mariners to Jonah, *Arise sleeper, carest thou not that thou perish?* Awake thou that sleepest, stand up from the dead. This thunder is the voice of the Lord, *Psal.* 29. 6, &c. *The God of glory thundereth; the voice of the Lord is powerful, the voice of the Lord is full of majestie; it breaketh Cedars, it maketh the wilderness shake*; This word of the Lord which is his voyce is a thundring voyce: It breaketh the Cedars, the tall and mighty sinners, and it shakes the wilderness, shakes up those Beasts of the earth out of sleep. This sleepy evil is the disease of sinners, and it binds them up under a senselessness of all their other diseases, till the voyce of the Lord doth shake them up out of sleep.

2. *It is an enlightning word that giveth sight to the blind.* In this word is that *eye salve. Rev.* 3. 18. Wherewith sinners eyes are to be anointed, that they may see. This eye salve are the instructions of God.

3. *It is for the breaking and mollifying hard hearts.* In the word is revealed,

1. *The righteousness and severity of God.* Herein is *the wrath of God revealed from Heaven, against all ungodliness, and unrighteousness of men. Rom.* 1. 18. And thus it is, *Gods Hammer* whereby he breaks the Rocks, and *Gods Axe*, Whereby he hews the blocks in pieces.

2. *The goodness and kindness of God.* And thus it is, *Gods oyl*, whereby he supplies and dissolves, and melts them into a pliableness to his will.

4 *It is for the changing the tempers and the inward dispositions of sinners.* It is a transforming word, *we are changed into the same image*, 2 *Cor.* 3. 18. A sanctifying word. *Joh.* 17. 17. *Sanctify them by thy truth, thy word is truth.*

This is one of Christs medicines, and this medicine is to be taken. But what is it to take this medicine? Why, it is to hear the awakening word and to suffer it to work upon you to be awakened by it, to receive the instructions of the word, and so to be enlightned by it, to be broken and mollified, to be transformed and changed by it.

Now this is that which I exhort you to, if you would recover, let the word of God come, let it have a free passage into your hearts, and let it do its work upon you. *Be awakened*, when you hear an awakening word, let it shake you up out of your sleep. Awake sinners, awake you that sleep, hear the voyce of the Lord, and rouze you up out of that secure and sensless state. Where is it that thou sleepest? At the very mouth of the Lions Den, on the top of a Mast. I have heard of a drunken man riding in the night on full speed, he knew not whither, rode to the top of *St. Vincents* Rock near *Bristol*, and the horse and man tumbled down; the horse was crushed in pieces, the man caught by the boughs of a Tree, and there fell asleep till morning. It was a strange place to sleep in, none but a drunken man could have ever slept in such a place. In such a desperate sleep art thou, as upon the brow of a Rock, on the bough of a Tree, whence thou art every moment in danger of dropping down into the deep. Sleeping sinners, this is the case of every one of you; it is a wonder you have not broken your necks, that you have not fallen into the deep before this day, and yet here thou art asleep still. Awake you that sleep, and understand the danger you are in. 2. *Get those blind eyes of yours to be opened*, and receive the instructions of the Word.

Here

Here we bring you eye-salve, be anointed with it, that you may see. 3. *Get those hard hearts to be broken and melted.* Gods hammer is lifted up, lay that stony, that hard heart of thine under it, that it may be broken. Gods Ax is a hewing, come bring that knotty piece under it, that it may be cut and cloven asunder. Consider the severity and kindness of God: his severity, if thou still continue in thine hardness; if his Hammer do not break thee, his Mill-stones, his wrath and indignation will shortly grind thee to powder. Consider his severity, and consider his goodness and kindness; what a wonder is it that after thou hast so long abused the goodness of God, and hardned thy self against mercy, that mercy should not have given thee off, and let thee alone to perish without remedy. It is a mercy of God that he is yet preaching to thee of his severity; it is the mercy of God that he is yet hammering and hewing at that hard heart of thine: God is so good and so kind to thee, that he hath sent his Word once more, to try if any good may be done upon thee: he is loth thou shouldst perish, he would fain thou shouldst recover and live: he hath pity upon thee, he hath compassion upon that wretched soul of thine, and thence is it that he continues to be dealing with thee for thy recovery. O wonder, wonder that such mercy should not melt thee, that such goodness and kindness should not wound thee to the soul, that thou shouldst abuse such strange grace; that thou shouldst yet resist and stand it out against such a God of compassion. Wonder at thy self and be ashamed, wonder and be confounded, and blush, and weep, and fall down now at last, and yield unto God. What art thou hardned still? a stone or a stock still? Wilt thou go away as far from remorse, as far from repentance as thou camest hither? God forbid, man; God forbid, that yet thou shouldst provoke the Lord farther against thee. Thou hast gone away hardned from many a Sabbath, thou hast gone away hardned from many a Sermon, and must this Day and this Word leave thee as all the rest have done? When dost thou hope to be recovered, if thou wilt not be broken? Wilt thou say, it is no matter though I never be recovered, though I perish and dye in this hardned state? Wouldst thou fear to be let alone till thou be past recovery, to be lost for ever? Then yield to the stroke of the word, and let thine heart be humbled and broken, and brought to Repentance.

4. *Get the temper of your hearts to be changed.* Let the Word work to the mollifying you, and to the changing of you; to the renewing you after the image of God in righteousness and holiness. And what ever awakenings there have been of your sleepy Consciences, what ever light or understanding there may be conveyed into your minds, yea, and what ever wounds and breaches there have been made upon your hard hearts, yet till you be renewed in the very frame, and temper, and dispositions of your hearts, never count your selves to be recovered. Thou art a lost soul till thou art a sanctified soul: that is, till thine heart be broken off, and brought back from the love, and lusts, and ways of this World, and brought about unto God and his holy ways, till Godliness be gotten into thine [heart] and formed into thy nature, and thou hast a love of it, and hearty good liking of it, and the very bent of thine heart, which was formerly towards sin and vanity, be now towards holiness and heaven. When thou art brought to this, this new frame of heart, then thou art recovered.

Now Sinners, let this be that you have in your eye, and upon your hearts, let this be your endeavour, let this be your prayer, that God would so bless his Word to you, that it may awaken your sleepy Consciences, Enlighten your blinded minds, soften and break your hardned hearts, that you may be changed and renewed after the image of God, in righteousness and true holiness, that you may be wrought into a new temper, changed into another spirit, loving and savouring, and delighting in the holy ways of God; that Religion may become sweet and pleasant to you, that your spirits may be made suitable to God and his holy ways, that the food of God may relish with you, and the work of God may be more easie to you. Sick men can neither relish their food, nor endure their work. Dost thou find no relish in Religion, Does the work of holiness seem contrary to thee? Dost thou groan under it, as that thou canst not bear? Dost thou groan under this praying, and repenting, and watching, and striving against sin, and denying thy self, and mortifying thy flesh? Canst thou not indure to be held to such work? It is a sign that thy sickness is still upon thee, and thou art not recovered. O get your hearts to be so changed and renewed by the Word and Spirit of the

the Lord, that both the food of God may reliſh with you, and his work may be pleaſant.

3. *His Rod.* Sinners are fools, and the Rod is Phyſick for Fools. *The Rod is for the Fools back*, Prov. 26. 3. Pſal. 119, 67. *Before I was afflicted I went aſtray*, but the Rod reduced me, *now I have kept thy word.* Sinner, thou heareſt the *awakening word*, but it doth not awaken thee, thou ſleepeſt on: Thou heareſt the mollifying and breaking word, but it does not break nor mollifye thee, thou art ſtill a wilful, ſtubborn ſoul, and thine heart is ſo obſtinately ſet thee upon thine own looſe and wild ways, that thou wilt not be broken off thy will, nor broken off from thy courſe; But God may bring ſome Affliction upon thee, bring thee into poverty, caſt thee on thy ſick Bed, ſet death at thy Beds foot to ſtare thee in thy face, and this Will tame thee: Then thou mayeſt be ſpoken to, then the Word, there is hope will enter into thee, and work upon thee. Indeed ſome ſinners are ſo deſperately hardened that neither word nor Rod will do. What Afflictions come, they rather ſtupifie than awaken them; They continue as very ſtocks under the ſmitings of God, as they are under his teachings, and therefore take heed, the longer thou goeſt on to harden thine heart againſt the word, there is the leſs hope that thou wilt be humbled by Afflictions. Dare not to encourage your ſelves and harden your Hearts againſt repentance, by Hopes and Purpoſes that when ſickneſſes come, and Death looks thee in the face, then thou wilt repent, no no, the longer thou hardneſt thy ſelf againſt the word, the leſs hope there is that thine heart will be broken by afflictions. But ſome hope there is, that when the word awakens not, the rod may. But if that do not neither, then God be merciful unto thee, there is but one thing more and that will certainly do it, the unquenchable flames will awaken thee, Hell will do that which all the means under Heaven cannot do; But that fire will not be thy phyſick to cure thee, but thy plague to kill thy ſoul for ever.

The afflictions of this life are Gods phyſick for the recovering thy ſoul; O take this cup at the hand of the Lord, take this phyſick for thy ſoul; But what is it to take this Medicine ſo as it may be recovering phyſick?

1. *Submit to afflictions when God lays them on.* Be patient and contented that the Lord ſhould afflict thee. Do

not fret nor murmur at the afflicting hand of God. Some froward patients, if their Physitian be forced to give any harder physick it will not down, but they fret and fume against the physitian, as if he were cruel, and will not submit to take what he offers them. Be patient under the hand of God, and submit to what ever he layes on.

2. *Consider thine afflictions. Eccl.* 7. 14. *In the day of adversity consider.* Affliction is a considering time. Sinners, you will not consider now, but you may have time enough to consider it afterwards. You will neither consider what you do, *Eccl.* 5 1. *They consider not they do evil*, Nor will you consider what the Lord speaks to you, you hear our words that we speak to you from the Lord, but we cannot perswade you to consider them. *Consider what we say, and the Lord give you understanding in all things.* Think over the words that you hear; It is a miserable plague that hath seized upon your hearts, this inconsideration, and that which hinders you from profiting by the word, and holds you under your senselesness and hardness of heart. Think of what you hear, think what a wretched case the word declares you to be in. When you hear such words, *He that committeth sin is of the Devil*, 1 *Joh.* 3. 8. *He that liveth after the flesh shall dye. Rom.* 8. 13. *He that is not born again, cannot inherit the Kingdom of God.* When you hear such words as these, then consider, then think with your self, what a word have I heard to day? Am not I concerned in it? Was not this word spoken to me? Am not I one that committeth sin? Do not I live after the flesh? was I ever regenerated or born again? what then? why then think farther, is it nothing to be of the Devil? Is everlasting death nothing? Is it nothing to be shut out of the Kingdom of God? Awaken O my sleepy soul; yet break and melt and tremble, Oh mine hardned heart, awaken, escape for thy Life, there is but a step betwixt thee and everlasting death. Consider this now, whilst the day of adversity comes not, but if thou shouldst be so unwise as not to consider at present, yet at least in the day of thy distress consider; Then think how little the word hath done to the breaking and awakening of thee; What a stock, what a senseless stone hath it left thee! Then think, now God is using one means more to cure me of this sleepy hardned heart, God hath laid this sickness upon me, or this poverty upon me, to humble me

and

and awaken me; and now I am come to my laſt remedy, if affliction, if diſtreſs, if ſickneſs, if the ſight of death, and the grave do not work upon me, nor cauſe the word which I have heard it to work yet upon me, what then? Why then I am undone forever, I am within a ſtep of the Pit, juſt dropping in, then this loſt ſoul of mine will be paſt recovery forever.

O ſinners how does this word ſit upon your hearts? Are not you greatly concerned in it? Does not thy life lie at ſtake, thy ſoul lie at ſtake, upon thy conſidering or ſlighting thy warning? O conſider, let preſent Conſideration prevent the great neceſſity of ſickneſs conſideration, of death-bed conſideration. At leaſt when any of you ſhal come to be in diſtreſs, when pains ſhall come upon you or poverty come upon you, or death make its approach to you, then remember the warning of this day. In the day of adverſity conſider.

3. *Take your Phyſitians, counſel and follow his rules.* Phyſitians beſides their medicines do uſually give rules to their Patients for their well ordering themſelves, and theſe rules they muſt obſerve, or they are never like to recover and there are theſe three rules, which ordinarily Phyſicians give, which our great Phyſitian of ſouls, gives alſo to them that will be recovered by him.

1. *Keep a good diet.* 2. *uſe good exerciſe.* 3. *Take heed of taking cold.*

1. *Keep a good diet.* Abſtain from all ſuch things as will nouriſh and feed your diſeaſes. What is it that hath brought thee to this wretched paſs? That hath made thee this ſick and miſerable ſoul. Thou haſt been with the prodigal, *Luk.* 15. *Feeding upon huſks.* Thou haſt been with Iſrael, *Iſ.* 44. 20. *Feeding upon Aſhes.* Thou haſt been with *Ephraim*, *Hoſ.* 12. 1. *Feeding upon Wind.* Theſe huſks, and theſe aſhes, and this Wind have been all thy poor ſoul hath been feeding upon, the vanities of this world, the luſt and the pleaſures, the carnal delights and the profits of this World, theſe are but windy food for thy ſoul, theſe are the very aſhes and huſks, that have filled thee with ſuch ſore diſeaſes, thou haſt fed thine heart ſo long with theſe Carnal things, thy ſoul hath been eating theſe Aſhes, and drinking this wind ſo long, that it is even turned into aſhes and wind, it is become an earthly ſoul, a fleſhly ſoul, a vain frothy ſoul, and never

think to be recovered to a better case, till thou feed upon better food. Wouldest thou be recovered, and get thee a new heart, and a new soul? Then abstain from thy old feeding. *Abstain from fleshly lusts which war against the soul.* 1 *Pet.* 2. 11. *Make no provision for the flesh to fulfil the lusts thereof.* *Rom.* 13. *ult.* *Deny all ungodliness and worldly lusts.* *Tit.* 2. 12. My meaning plainly is this; If ever you would recover, allow not your fleshly appetites the liberty as formally; Come off from your Carnal pleasures, which have been such a bond to you; Come off from your carnal Companions, drink no more with the drunken, run not with them to their excess of Riot, No more such vain sportings and revellings; Not in chambring and wantonness, not in Riot and Drunkenness Come off from this greedy Worldly Life, feed not your souls upon your lands, or your Monies, or your Trades; Though you must have something of these for your bodies, yet feed not your hearts with them. Set not your hearts upon them, that is the advice of the Psalmist, *Psal.* 62. 10. *If riches increase, or* whether they do increase or no, *set not your hearts upon them.* Let not your souls be drudges to your flesh, to gather in provision for it, nor let them feed with your flesh at the same Trough.

You have better things for your souls to feed upon, you have God to feed on, you have the Bloud of Christ, the Covenant of Grace, the hope of Salvation, the joyes of the spirit; the pleasures of Eternity, the bread that comes down from Heaven, the wine that makes glad the City of God; Let these be the food of your souls, feed your *thoughts* upon them; Think often of God, of his infinite goodness and grace, of his eternal treasures, and everlasting pleasures; Think of Christ, what he hath done for you, what he hath purchased for you, how he hath loved you, and washed you in his bloud, and saved you by his death. Feed your *affections* on God, and his Glory to come, feed your desires upon him, let this be your voice, *Is.* 26. 8. 9. *The desire of my Soul is to thy name.* Enlarge your desires, here you cannot be too greedy and of too eager an Appetite. Delight your selves in the Lord; get the savour and relish of things spiritual, taste the pleasures of religion, taste the sweetness of Christianity. Do not onely spend now and then a sudden thought upon God, and the things above, but live in such

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frequent and ſerious meditation, that you may get down ſomething of the ſweetneſs and fatneſs of Heaven, and digeſt holy meditations into holy affections. Never count you have thought of God to any purpoſe, till you can love and taſte, and get out good nouriſhment for your ſouls, by which you may thrive and flouriſh, and with which you may be ſo delighted, as to wean you from the Love and Luſts of this World.

Believe it friends, as loth as you are to let go your pleaſant morſels, the ſtolen waters of your own Ciſterns, as hard as you find it to diet your ſouls, ſo as to deny your ſelves the pleaſures and contentments of a worldly fleſhly life, as ſtrongly as your hearts luſt after eaſe, and luſt after the world and the contentments thereof, get but once to be ſo inwardly acquainted with religion, as to taſte the pleaſure thereof, and you will be able to deſpiſe this carnal life, and all its advantages, and wonder at your ſelves, that ever you ſhould find out contentment in ſuch a Life as you have lived.

And now your ſouls are like to flouriſh amain, when you are come to this once, to diſreliſh your old delights, and to feed your thoughts and feed your affections on things above, and to forbear, and come off from the love and luſts and companions and pleaſures of this world, then you will live and thrive and flouriſh in the houſe of the Lord, and grow up before him as his peculiar children whom the Lord hath ſaved.

The ſum of this direction I ſhall give you in ſhort, in theſe three particulars, If ever you would recover. 1. Abſtain from that carnal worldly life in which hitherto you have lived. 2. Abſtain from thoſe carnal companions in whoſe converſe you have delighted. 3. Delight your ſelves in God, feed your thoughts and affections upon things above.

2. *Uſe good exerciſe.* Stir your ſelves out of your lazy humours, and keep doing. Idleneſs breeds diſeaſes, exerciſe will help to the Cure. Particularly exerciſe your ſelves,

1. *To Prayer.*
2. *To Repentance.*
3. *To the keeping a good conſcience.*

1. *Exerciſe your ſelves to prayer.* The prayer of the faithful *ſhall ſave the ſick.* *Jam.* 5. 15. The ſick ſoul as well

well as the ſick body. Prayer is a ſtirring exerciſe, that (if performed as it ought) ſets all the powers of the ſoul on work; it is a ſtriving with God, it is a wreſtling with God, it is the lifting up of the heart, and the pouring out the ſoul to God. When thou ſetteſt thy ſelf to praying, it is both a ſign that thy recovery is begun, and an hope it will be perfected. Set your ſelves to praying, Sinners, ſtir up your ſelves to prayer; *There is none that ſtirreth up himſelf to take hold on thee, Iſ.* 64. 7. Pray and ſtir up your ſelves in prayer. It is not ſleepy, lazy, cold, formal praying, but ſtirring prayer that muſt do the cure. Stir up *your deſires* in prayer, be paſſionate and affectionate ſeekers, ſtir up *your fears* in prayer, conſider, what if I ſhould not prevail? What if the cry of my ſins ſhould be louder than the cry of my prayers? I come for the pardon of my ſins, I come for power againſt ſin, I am begging my life, and the ſaving my ſoul from going down into the Pit; my very life, my ſoul lies at ſtake, if God ſhould not hear me, I am loſt for ever. Awaken, oh my ſoul, and pour forth ſtrong cries, bow thy ſelf with thy might before the Lord.

Plead with God, poor ſinner, for that poor miſerable ſoul of thine, plead with him upon his mercies, upon his bowels, upon his Promiſes, upon the bloud of Chriſt. Take unto thee words, Lord I am a miſerable ſinful Soul, I am a loſt Creature, I am ſick unto Death, I am bound in the chains of my ſins, and cannot get looſe, I am a blind, hardned, defiled creature; theſe eyes muſt be opened, this heart muſt be broken, this Filth and Pollution muſt be waſhed away, or I ſhall be ſwallowed up of the Pit. Where are thy Bowels, O Lord? Art thou a God of pity, and haſt thou no pity for me? Where is thy promiſe Lord? Thou haſt ſaid, *Ask and you ſhall have, ſeek and you ſhall find, knock and it ſhall be opened unto you.* To whom haſt thou ſpoken this word? Is it not to me as well as to others? VVhere is the bloud of Chriſt, doth it not ſpeak for ſinners? Doth it not make interceſſion for tranſgreſſors? It doth Lord, thou haſt ſaid it doth. And what doth this bloud ſpeak? Lord forgive this poor ſinner that comes to thee for pardon; Lord purge him with thy bloud, Lord heal him with thy bloud, Lord give him that new Heart and life which he comes for. O, doth this precious blood ſpeak thus for me, and wilt thou not hear?

Sinners,

Sinners, if ever you would be recovered, ſet upon this exerciſe, and keep you to it. Go to God this night, be with him again to morrow morning, and again in the evening, and every day as duly as the day comes, go alone and retire your ſelves into the preſence of God, fall upon your knees, and pour forth your ſouls in your requeſts to him. Beware you neither neglect it, and beware you do not trifle at it: do not deceive your ſelves with the ſhadow or image of Prayer in ſtead of Prayer. Conſider, thou art upon a matter of life and death when thou goeſt to Prayer, and let that awaken and ſtir up all thy powers in it.

Friends, I doubt either that you do not pray, or that it is but mock-praying, that too many of you ſatisfie your ſelves withal. O what pitiful, haſty, ſhort, dead praying is it, that thou ſatisfieſt thy ſelf with? Trace thy ſelf into thy praying corners, conſider how ſeldom thou art there, how quickly thou haſt done, how miſerably thou ſhuffleſt over thy duties, without life or affection; what is this but mock-prayer, will ſuch praying recover thy loſt ſoul? No, thou ſeeſt it will not; thou art the ſame man, of the ſame Spirit, running the ſame courſe, from one week to another, from one year to another, without any change for the better. It may be ſaid of ſuch praying, as it was ſaid of the falſe Prophets preaching, *Jer.* 6. 14. *They heal the hurt of my people ſlightly.* Slight praying is attended but with ſlight healing: ſomething it ſeems to do, it skins over the wound that it ſmart not for the time, it keeps people quiet for the time, but it will never work a through cure. Your wound is deeper, your diſeaſe is eaten into your fleſh and your bone, to your heart and your ſoul, and your medicine muſt go as deep as your diſeaſe. There muſt be deep ſighs and groans, and deep deſires that muſt come up from the bottom of your hearts, or they will never reach the bottom of your diſeaſe. Be aſhamed of your ſlightneſs, be aſhamed of your folly, that you ſhould ever think that God would help you the ſooner for ſuch trifling and mocking Prayers.

Oh pray, and exerciſe your ſelves in Prayer. Stir up all within you to do this work; look to your ſelves, I am afraid that this duty, which is a means of recovery, may prove the loſs of your ſouls: I am afraid leſt the Lord, the jealous God that will not be mocked, I am afraid that he

he may damn you for your prayers, your trifling mocking prayers. Dare not to trifle any longer; Dare not for thy life, that the Lord ever again meet thee in thy Closet, meet thee on thy knees with nothing but the Sacrifice of Fools, a few heartless words upon thy Lips. Beloved I can hardly pass over this word thus, there being so much weight lying upon it, and yet there being so much hardness of heart under this Soul-deceiving and soul-damning practice shuffling in prayer. What say you? Have I said enough yet? Are you yet made sensible how much you are, many of you, concerned in this Word? Are you yet sensible how greatly guilty you are of this miserable hypocrisie? Will all that I have said yet do, to bring you to be serious and in good earnest in every prayer you make? Are you come to this, well, I hope I shall mock God no more, I hope I shall trifle in prayer no more? Are you resolved to put your Hearts to it, and to trie what you can do, and never leave trying till you are come to it; to make every Prayer, one of the most serious and hearty exercises of your life? Then would there be hope of recovery out of all your diseases.

2. *Exercise your selves to repentance.* Repentance signifies a change, a change of the mind originally; so those two words by which it is expressed in Scripture, signifie *post factum sapere.* after we have plaid the fools by sin, to come to be wise, so wise as to see our folly, so to see our folly as to grieve for it, and so to grieve, *ut corrigere*, to amend and do so no more. This change is ordinarily brought on by Convulsions and troublesome commotions in the heart; there is a sorrow that works this repentance, 2 *Cor.* 7. 10. *Godly sorrow worketh repentance to salvation.* This Repentance is not dispatched all at once, but is carried on and perfected by degrees, Repentance is a *grace*, and it is an exercise. A grace it is, as it is given us of God through Jesus Christ, *Acts.* 5. 31. *To give repentance unto Israel*, &c. And exercise as it respects our own Acts, which this grace causeth us to put forth, 2 *Cor.* 7. 10. *This self-same thing, that ye sorrowed after a Godly manner, what carefulness it wrought in you, yea what clearing of your selves, what indignation, what fear, what desire, what zeal, what revenge?*

Get the grace of repentance, and live in the daily exercise of repentance.

1. *Keep your minds working, to maintain that change that is begun.* Have you ſeen the folly of ſin, and the miſery of ſin, and how much better it is to turn and come about from it to holineſs? Are you come to be of this judgement, that you were mad to follow the Devil, and your luſts; that you could never have lived in ſuch a ſtate, and gone on in ſuch a courſe as you have, unleſs you had been mad men? Are you gotten into ſo good a mind? Keep you in it. *Exerciſt your thoughts*, caſt an eye back upon your former evils, and that which God hath made known to you of the miſery of them. Think often what it is to be a loſt ſoul, a captive to the Devil; think what a Fool, what a Beaſt thou wert whileſt thou livedſt ſuch a proud, and covetous, and Carnal, Senſual, laſcivious, and ſottiſh life: and by ſuch thoughts make thy ſelf as odious to thy ſelf as thou canſt; get too a loathing and abominating of thy evil ways. This is that which is promiſed *Ezek. 6. 9. They ſhall loath themſelves*, for the evils they have committed.

Get this ſelf-loathing by ſtudying and remembring what thou waſt, and ripping up all thine old ſores, that fooliſh filthy heart and life of thine; hereby work thy ſelf to this loathing, and maintain a conſtant diſguſt and diſlike of thy former ſtate. Art thou not in ſo good a mind, as to hate thy ſelf for thy ſin? be never reconciled to it, ſo as ever to think good thoughts of thy evil ways as long as thou liveſt.

2. *Exerciſe your affections*: Your ſorrow for ſin, your fear of ſin, your indignation or anger againſt ſin, your deſire after power and victory over it. Keep theſe penitent affections working, maintain that godly ſorrow, and fear and indignation: Keep your ſorrow alive, keep your fears working, and your indignation burning againſt your iniquities. Let theſe zealous paſſions and Affections againſt ſin, be ſo raiſed, as never to be allayed; let the fire of your holy jealouſie be ſo kindled, as never to be quenched; let the thoughts of the evil and odiouſneſs of ſin, be the fuel to keep that holy fire burning, and the Bellows to to blow it up into a greater flame.

3. *Exerciſe your care and conſideration* how you may compleat and confirm your recovery. The word it may be, is but yet begun with you; You do but begin to be wiſe, begin to be ſober and ſerious; there is many a good

and

and hopeful beginning goes back, and comes to nothing; live in a dayly care of reforming and amending farther what hath been amiss. The top of repentance standeth in amendment, if you should see your sins to be sooliſh, and odious never so much, if you should be grieved and ashamed of your selves for them, if the thoughts of the course you have lived, should make you afraid, and set you a trembling over your old wonted state and way, if you do not amend that is no repentance. If you should say, I hate sin, and hate my self for it, I hate my self for this pride, I hate my self for this covetousness, I hate my self for this frowardness, and yet you have not the power to resist it, and come off from it, you sorrow and sin, you fear and sin, you are angry with your self for sin, and yet go on; this is no repentance. *Isa.* 55. 7. *Let the wicked forsake his wickedness, &c.*

The top of repentance stands in amendment, and the amendment of Repentance, must be compleating every day. *Jer.* 7. 5. *If ye throughly amend your ways, if ye throughly execute Judgment, &c. Then will I cause you to dwell in the Land.* It is not an half recovery, a partial amendment; but a perfect recovery that must be in your eye. There is a great difference betwixt these two, *being upon recovery*, and *being recovered*. Are you upon recovery? it is well you are, it is more than the most of sinners are; there is not the least sign of recovery, there is not the least sign of amendment, there are nothing but death tokens upon them. Sinners, I doubt this may be many of your cases, you are not so much as beginning to recover; your disease is still in its strength; and growing upon you; you are not amending, but you are hardning dayly in your sins, going on to have less sense, and so less hope of a cure: But art thou O sinner, art thou upon recovery? It is well thou art; but let not that satisfie thee, that thou art upon the recovering hand, but get thee to be recovered. And this is that you are to be exercising your self in, to get you to be on the mending hand every day; labour to grow better and better, not only to get a deeper sense of sin, but to get more power over sin, more victory over your evil hearts, more contempt of the World and its temptations, more scorn of your carnal companions, and more indignation against a carnal sensual life, and more firmness and resolvedness of heart, to have done with every

every evil and vain way, and the temptations to it. I say the temptations to it, for whatever opposition there seems to be of the heart against sin, yet if there be a venturing upon temptations, if thou thinkest thou hatest drunkenness or a jolly vain life, and yet wilt be thrusting in amongst those that are such, if thou sayest thou hatest this worldly mindedness, and yet art never well but when thou art greedily heaping up what should feed thy worldly disease, never talk of hating the sin; if thou fear not, if thou shun not the temptation, thou still lovest the sin.

Well sinners, set your hearts upon a perfect amendment, and keep your selves in such a constant exercise of repentance, that you may amend more and more every day. Consider, is it better with thee to day than it was yesterday? or at least, is it better with thee this year than it was last year, or some years agone? Is it better or is it worse? O, art thou in the same case? What hope hast thou to be recovered, if there be no amendment all this while?

To provoke you to the present and constant exercising your selves to repentance. I will propose some questions to you.

Q. 1. *What do you think of your former state, and your ways hitherto?* Is it well with you? Are you not lost souls, and your carnal ways are they not the ways of perdition? Have ye lived like wise understanding men? Do ye think ye have? Will you say, I have done wisely in following the wine and strong drink, in following my companions and my pleasures? I have dealt wisely to live such a covetous and worldly life, I should have been a fool to have been a Christian, or a convert, to have left all and have followed Christ, from my first time! You have liv'd a fleshly and worldly life, you cannot deny that, but let me ask you as the Apostle did the *Romans*, Rom. 6. 21. *What fruit had ye of those things whereof ye are now ashamed.* Are you come so far towards repentance as to be ashamed of your former folly? What fruit have you? What is there now remaining to you, as the fruit of your former ways? O I have some good fruit, I hope I have lived a worldly life, I have got the world about me, I have got me an estate, and am become a rich man, I should have been poor enough, if I had hearkned to Christ and

come

come back from the world sooner, this house is the fruit, this money is the fruit, these lands and the fruits of my labors. Would praying and repenting and forsaking the world, have ever brught me to such an estate as now I have? And do you yet ask me what fruit have ye of your worldliness?

Answer. 1. But are these the fruits you can satisfie your selves in? Are these the fruits you can bless your selves in? Will these estates answer for you to your Judge? And make way for you into the everlasting Kingdom? Will this be a good plea for entrance into heaven, let open the door for here comes a rich man, a monied man, a landed man, let entrance into the everlasting Kingdom? Friends, what you have thus gotten, will sink you, and drown you in perdition, and destruction, but never help you to glory, and this is the good fruit you boast of, that you have gotten such weights about your necks, as will drown you in the Pit.

But 2. What fruit have [you] of your ways that have lived at ease, and lived in pleasure, in idleness or wantonness, or excess of Riot, in sporting and laughing, and carnal jollity? What is become of all the pleasures of your life? What fruit is there remaining of all thy crackling thorns? Are they not all burnt to ashes and vanished away as a dream;

3. Have all your former ways done any thing to the recovering of your lost souls? Have not they left you sons of perdition, nay, are you not become seven times more the children of Hell by these practises than you were by nature? Thou wert naturally a child of wrath, *Ephes.* 2. 3. And you have by practice been children of disobedience, as *verse* 2. and hath your disobedience delivered you from wrath?

I say therefore again, What do you think of your selves, and your ways. The Judgement of God, you see what it is, you are a child of disobedience, and a Child of wrath, and what is your Judgement? What are your own thoughts of your selves? Does not your judgement, and your conscience tell you, sure it is an evil case that I am in? No wise man would ever stay a minute longer in such a state or way. Have you come so far towards repentance as to change your mind? Are there any of you of better minds than you have been? Is this now your mind

mind and your ſetled judgement, it would be good for me to repent, and come about to God? Have you any mind to Chriſt, any mind to Godlineſs, and ſerious Chriſtianity?

Qu. 2. *Will you continue in your former ſtate and way, or will you endeavour for recovery?* If you ſay you have a mind to be a Convert and become a new man, will you ſet your hearts to it, will you exerciſe your thoughts about it? Will you ſet to praying for repentance, to reſiſting and ſtriving againſt your old ſins? Will you go on as before, or will you come back? Who is there among you that hath yet the heart to ſay, O I have done with my old ways, I have done with my old companions, I have done with this World, I have done with this fleſhly life, I am aſhamed, I am afraid, I repent that I have lived ſuch a life hitherto: The Lord change my heart, the Lord help me to change my way. What ſay you Chriſtians, it is an important queſtion to anſwer, the Lord God puts you this day to it, to be plain and downright, and in good earneſt to reſolve what you will do. What ſay you? Who of you are for repenting, and who for going on in your ſins? God puts you to it, and in the name of God put your ſelves to it, to give in your anſwer. What do you mean to do, will you hearken to the Lord, or will you yet go on to harden your hearts? Have theſe words ſo far prevailed upon you, as to bring you into a good mind? Have you a mind and purpoſe to return.

Qu. 3. *Shall it ſuffice you to take up with the beginnings of Repentance, or will you make thorough-work.* Shall it ſuffice you to ſet your faces towards God, or will you come home to him? *Jer.* 4. 1. *O Iſrael, if thou wilt return, return unto* [*me*] Come not towards me, and then ſtay at half way; but come home to *me*, come thorough to *me*. Repentance is diſpatched by degrees; firſt thoſe that were running away are brought about to be *looking*, and making towards God; then thoſe that are afar off, are *coming near* to God; then thoſe that are come near, do come in to God; and then thoſe that are come in, do by degrees *fix* and confirm their hearts upon God, that they may never go back to the way of ſin.

What is it that will ſatisfie you? Shall it ſuffice you to be looking towards God, or coming half way towards Heaven? or are you for coming home, for coming in to the

Lord for making ſure work, for making thorough work? If you are ſo, for being thorough-Converts, this will require time, this will require pains, and conſtant exerciſing your ſelves to repentance as long as you live. You muſt continue repenting, as long as you continue ſinning; you muſt confirm and eſtabliſh your hearts againſt all returns to the old ſtate and courſe, as long as there is danger of relapſing. What if you ſhould begin well, and then give off or make a ſtand? What if you ſhould lay by your ſorrow for ſin, lay down your fear of ſin, and run into temptations to ſin without fear, if you would give off your watch and your warrings againſt ſin? What do you think would become of you if you ſhould? How would you tumble back into the Pit, from which you ſeemed to be delivered? Do what you can Friends, to make ſure work; Have you gotten any ſenſe of ſin, and of the neceſſity of turning? Exerciſe your thoughts aad your hearts upon this thing while you live. You will never whilſt you live here, ſee to the bottom of the evil that is in ſin. Haſt thou by thinking, and ſearching, found out ſomething of the evil of ſin? Think again, ſearch again, and thou ſhalt yet ſee greater abominations, greater malignity in it. You may as eaſily ſee to the height of Heaven, or to the depth of hell, as to the bottom of ſin. Sin can never be throughly known till God be thoroughly known. It is an abuſe of God, an abuſe of infinite grace and goodneſs, and holineſs: as often as thou ſinneſt, thou affronteſt and abuſeſt the God of Heaven and earth. Thou thinkeſt it a ſmall matter to tell a lie, or to pilfer and purloin, if it be but trifles thou ſtealeſt; but is it a ſmall matter to abuſe the Almighty God? To tread upon his authority, who hath ſaid, lie not, thou ſhalt not ſteal, thou ſhalt not covet? Is it a ſmall matter to ſpit in his Face, to ſlight his bowels, to tread upon his mercy, and to throw it back upon him, and refuſe it when he offers it? Such and much more malignity is there in ſin than all this, and therefore be thinking and ſearching out the evil of ſin more and more, as long as you live. Study much the evil of ſin, and the preciouſneſs of Chriſt, and give not over till you can no longer either make light of ſin, or make light of Chriſt; and when ſin is become grievous, and Chriſt is become precious; when ſin is ſo grievous that you cannot bear it, when Chriſt is ſo precious that you cannot want him, that is a ſign of a recovered ſoul; 1 *Pet.* 2. 7.

To

To them which believe he is precious. And where Christ is precious, it is sure there sin is odious. O if Christ hath once recovered you, how dear will he be to you? You will prize him in your very hearts, you will love him while you live, you will be afraid how you grieve or offend him. And when you are recovered from sin, how will you look back upon it? will you love, will you lust after your old wayes again? Will you wish your selves Worldlings again, Sensualists again? Will you bethink the ease you have lost, the pleasures you have lost, the companions you have lost? Will you not thank God that you are come out from among them, and have escaped that misery that is coming upon the World? The more you live in the constant exercise of repentance, the more you will admire the recovering grace of God, and the more you will abhor to return to folly.

Repentance is your recovery, if God give you repentance, you may recover, and your continuing in the exercise of repentance is your maintaining, and perfecting, and confirming your recovery. You are not gotten so far off from the state of sin, but your continued exercise of repentance will get you farther off daily. Your Repentance is your getting upon sure ground; and your continued repentance is your standing your ground; your giving off at your repenting work will be your relapse, and it may be into a worse case than before, *Job.* 5. 14. *Behold thou art made whole, sin no more, lest a worse thing come unto thee.* Behold thou art made whole, O what a word is that? How do you think that poor impotent man, that had been so thirty eight years, was ravished at that word? What if the Lord should now speak the word to any sinner among you that had been even astonished with the sense of his sin and his guilt; that had lien as long at the Ordinances as the poor man at the Pool, expecting and hoping for a saving change, and could find none. If Christ should come to thee this day, and say, *Behold thou art made whole*, thy sins are forgiven, and thy soul is cleansed from them; If that word should be spoken to thee this day, how would thine heart leap for joy? VVhat should we hear from thee? but praises and thanksgiving? VVell, but yet consider the words that follow, *sin no more*, stand thy ground, *lest a worse thing come to thee:* thy case hath been very sad formerly, but as sad as it hath been, look to find it worse,

if thou return to folly, *Psal.* 85. 8. *God will speak peace, but let them not return to folly:* at their peril let them look to it, that they do not return. But of this more in the next.

Now Sinners, will you yet at last be perswaded to set upon this work of repenting? Will you say you cannot? Why then you must dye of your disease, die eternally. But why, can you not? O it is a painful life, it is contrary to me, I have found such ease and such pleasure, and such gain in mine old wayes, that I cannot part with them: what, not for the saving of thy life? Is thine ease better than Christ? Are thy pains more worth than thy soul? Wilt thou to hell rather than turn? As sure as thou livest thither thou must, if thou repent not, *Luke* 13. 3. *Except ye repent ye shall all likewise perish.* God hath said, *the soul that sinneth shall die, Ezek.* 18. and God will never repent of that word as to thee unless thou repent of thy sins. What art thou resolved for hell? Art thou resolved to sacrifice that flesh, and those bones of thine to the fury of the Devil? Art thou a captive to the Devil, and wilt thou never recover out of his snares? Shall he carry thee with him to his home? Shall he that hath had the leading of thee, have the burning of thee? O why will ye dye? Turn and live, count upon it, there is but one way with you, every one of you, either turn or dye.

3. *Exercise your selves to the keeping a good conscience.* Act. 24.26. *Herein do I exercise my self.*

This is an hard exercise and will hold us in continual work. There are many things required to the keeping a good conscience, all which must be well looked to Amongst others.

1. *Get a good Conscience*; or get Conscience recovered from those evils it labours under. There are two special evils in and upon conscience.

Guilt.

Guile.

1. *Guilt.* There is guilt upon the conscience, every sin leaves guilt behind it. The whole world is *become guilty before God, Rom.* 3. 19. Because the whole world are sinners, or subject to the Judgment of God. But then there is *guilt upon the man, and guilt upon the Conscience* There are some sins, that leave guilt upon the man, but do not immediatly leave guilt upon the conscience, as sins of ignorance, these leave guilt upon the man, but not allways

upon

upon the conscience, because such sins conscience does not, nor can take notice of, and so they cannot be called sins against Conscience. Guilt there is upon conscience: 1. When conscience through remissness or neglect does not take notice of them, nor charge the soul to take heed of them. 2. When though conscience does know sin to be sin, and those particular acts, that I am tempted to, to be sinful acts, yet lust prevails to bring us on upon the commission of them against conscience. Thou knowest that lying is a sin, thy conscience tells thee so and yet thou wilt lye; Thou knowest that drunkenness, that defrauding, that profaning the sabbath, that neglect to pray, and to hear, are sins; And thy conscience tells thee they are, and yet thou wilt lye, or be drunk, or work, or travel upon the Lords day, neglect to pray, &c. This leaves a guilt upon thy conscience. O how great, O how dreadful guilt is there upon the consciences of many of us? How many Bills of Indictment will thy Conscience have, to bring forth against thee before thy Judge? The guilt of neglecting Christ, the guilt of hardning thy heart against mercy, besides all the guilt of thine oaths, and of thy Drunkenness, and of thy Covetousness, and of thy lying, and stealing and scoffing, all this guilt lyes upon thee, and this is one thing that conscience must be recovered from, ere it can be a good Conscience.

2. *Guile*, or falshood, or treachery of conscience. Conscience wil juggle and deal deceitfully, it will dispence with, or give allowancce of sin, it will connive and wink at iniquity. Some sins which can be better spared, it resists, others, such as interest or inclination lead more strongly to, it lets them pass, and will not see them to be sin, and therefore dares not examine whether they be sin or no. This is a guileful Conscience, it is true of Christians what is said of *Nathaniel*. *Joh.* 1.47. *An Israelite indeed in whom there is no guile. Psal.* 32.2. *Blessed is the man in whose spirit there is no guile.* This is a good conscience, that is plain and honest and faithful. *Heb.* 13. 18. *We trust ye have a good Conscience in all things willing to live honestly.*

Now these being the Diseases in conscience, guilt and guile, from these we must get them recovered, and their recovery must be wrought, *by bloud and water*. By the bloud of Christ, *Heb.* 5. 14. *How much more shall the*

bloud of Christ purge your Consciences? And *by water also*, by the water of sanctification, and by the water of Repentance, Penitent tears have their use to the washing of Conscience. Sinners take heed, have no guilt upon your consciences, have you no guilt in your Consciences. O how dreadfully guilty, O how miserably guileful hath that conscience of thine been! Get your Consciences purged, get the Bloud of Christ to be sprinkled upon them. Draw water, so the pouring forth penitent tears is expressed. 1. *Sam.* 7. 6. *They drew water and poured it forth before the Lord and fasted that day.* Draw water sinners, weep before the Lord for your sins, and this will be the washing your *Consciences* from the guilt and guile that is upon them.

2. *Keep conscience working?* Though method would require that I speak to this, of *keeping Conscience* under the next general, *the keeping of the* Heart yet I choose rather to speak to it here, Keep conscience working. A lazy sleepy Conscience is good for nothing, it is a stirring working Conscience that does its office, that must industriously be maintained. Conscience hath

1. *An eye.*
2. *A Book.*
3. *A Tongue.*
4. *A Scepter.*

1. *An eye.* And the eye of Conscience must be kept open. The Eye of Conscience is even as the eye of God, it may be said of Conscience in its measure, as of God, *Psal.* 139. 2, 3. *Thou knowest my down sitting and uprising, thou understandest my thoughts, and art acquainted with all my ways.* The Eye of Conscience beholds our very inwards, all things are naked and open, even before that conscience with which we have to do, and this is something you have to keep you doing, to keep the Eye of Conscience open. Let not Conscience wink at your follies, let it see and observe whatever you do.

2. *A Book.* A Register or Book of Records, where it writes down what it sees, *Jer.* 17. 1. *The sin of Judah is written*——It is graven upon the tables of the heart, the meaning there is, it hath entred into their Hearts, it hath corrupted and eaten into their hearts, there are the scars and impressions of it upon them; Their iniquities have marked them, and marked them in their very hearts for

for vile and ungodly ones. This graving of sin upon the heart, notes the hearts defilement; the corrupting of the heart; But then there is a writing for remembrance, a writing of scores, or books of account; and thus mens sins are written in the book of conscience. Now this also must be looked to, that conscience be faithful, and book down all our sins, that they may be remembred by us and repented of.

The book of conscience will be written whether men will or no, if conscience will be negligent, and will not write down its own faults, God will do it and will write down all our sins, if conscience will not; If we mark not, God will mark them. *Jer.* 2. 22. *Thine iniquity is marked before* [*me*]. If we record not, God will record them. What Conscience writes conscience may read and remember, but what God writes (upon the neglect of conscience) sinners cannot read, or remember now, but there it shall all be to be seen at the great day of accounts, when the Book shall be opened, and read before Angels and men.

Sinners, what is there written in those books within you? Are your sins written there? Hath Conscience kept a record of them? It is well if it have; look into that book, read over and remember all your ways; go and ask thy Conscience if thou hast not been a Lyar, if thou hast not been a swearer, a Drunkard, a covetous liver, a flesh pleaser, ask thy Conscience if it hath not been so. How many have been thy lyes, how many have been thine Oaths, how many Drunken bouts, how many Rioting days how many greedy and covetous practices, hast thou been guilty of? Look into that Book in thy Bosome; if Conscience hath been faithful there thou mayest read and remember, and so come to be humbled for them. But if Conscience hath not noted these things, but hath been a sleep, and let thee alone to run thy course, without its keeping an account, yet God hath written down all. Though thou hast forgotten what thou hast been, though thou hast forgotten or taken no notice of what thou hast done, yet God hath his Book of Remembrance against thee, thine iniquities are all marked before him. *These things thou hast done and I kept silence, but I will Reprove thee, and set thy sins in order before thee*, *Psal.* 50. 21. The Lord stood by and saw thee, when thou wert in thy

cups, the Lord hearkned and heard all thine oaths, and thy lies, and though he kept silence, and let thee alone for the time, and said little to reprove or affright thee, yet thou shalt see, and know, that he saw thee where ever thou wert, and marked what ever thou hast done, thou shalt know it by this, that he will hereafter reprove thee and set all thy sins in order before thee. And O what a fearful sight will that be, when thou shalt have the black Roll of all the wickedness that thou hast done in thy Life, at once presented to thy view. Now you would be ready to say, I know nothing by my self, or no great matters at least, thou hast but a few things against thy self, and those few thou countest small matters; But when God shall bring forth the whole roll, and force thee to read every line, and to every sin in its colours, then shalt thou see every one of thy sins, as so many Devils to torment thee for ever. Sinner how dost thou think thou shalt look in that day? How will thy face grow pale, and thy Countenance be changed, and thy bones tremble at such an horrid sight of all thy sins at once? O prevent this misery by getting Conscience to be faithful; let Conscience keep its Book open, and write down all thy ways, that there thou maist read them at present, and remember them in order to thy repentance, and there being blotted out by the bloud of the Lamb.

3. *A Tongue.* Conscience is called by a proverb, *The Preacher in the bosom*: How shall this Preacher preach if he hath not a Tongue to speak? God be merciful to those Congregations which have dumb Priests, and to those sinners that have dumb Consciences. How long may poor Congregations sit under a dumb Priest, ere they hear any thing to purpose, either of their duty or their faults? they may be blind and ignorant souls, and never hear one word of instruction, or of the danger of their ignorance; they may be without Christ, and without God in the World, and so may continue to their dying day, and never hear one word to bring them to Christ, or turn them to God. They may be Lyars, Drunkards, Swearers, Sabbath-breakers, or what they will; and whatever they be, they never hear a word to bring them to repentance. They may live without Prayer, reading, or so much as thinking of God, or their everlasting state, and not a word spoken to bring them to these necessary duties. And just thus sadly

ſadly it fares, with people that are under dumb Conſciences. They may do what they will, be as wicked as they will and Conſcience lets them alone. Sinner, doſt thou not find this to be true, in thy caſe? Thou canſt go all thy days without ſerious prayer, no prayer in ſecret, no prayer in the family, thou canſt live in this reſpect, like a very heathen, and thou canſt lye, and Swear, and Drink, and ſcoff, and be covetous, and what ſays Conſcience to all this? Not a word. Thy Conſcience may ſay in its wickedneſs as God ſaid in his Righteouſneſs, *Theſe things thou haſt done and I kept ſilence.* Such mens Conſciences, it may be ſaid of them as concerning David toward, his Son *Adonijah.* 1. *Kings* 1. 6. *His father had not diſpleaſed him at any time, in ſaying why haſt thou done ſo.* Mens Conſciences will not diſpleaſe them, will not diſpleaſe their Luſts, but will let them alone, and ſay nothing to them, good nor bad. How often doſt thou hear of thy Conſcience? When did it check thee, or reprove thee, or warn thee? When doſt thou hear ſuch a word within thee, *How ſhall I do this wickedneſs and ſin againſt God?* With what conſcience can I be thus falſe or fraudulent, or froward? With what conſcience can I keep ſuch vain or lewd Company? With what conſcience can I live without prayer, or any thing of the worſhip of God in my Houſe? Is there any conſcience in this lying, or promiſe-breaking, or deceitful dealing? Is there any conſcience in this idle careleſs life, to live thus in the neglect of God and my Soul? When doſt thou hear ſuch a word within thee? thou haſt a Conſcience ſuch as it is, but it hath loſt its tongue, and will not reprove thee or warn thee, but let thee alone to follow thy luſt and humours, without controul; and in what a woful caſe art thou, that art under ſuch a dumb conſcience? We read that Chriſt, in great wrath ſaid to his Diſciples concerning the Phariſees, *Mat.* 15. 14. *Let them alone, they be blind leaders of the blind,* let them alone, ſay nothing to them. Hath Chriſt ſaid thus to Conſcience; concerning thee? Let him alone, ſay not word to him, let him be blind while he will, let him be hardned while he will, ſpeak no more to him to awaken him? Is not this a dreadful caſe?

O Friends, pray for a faithful conſcience, that will not ceaſe to warn you from day to day, Do not muzzle the mouth of Conſcience, encourage your Conſciences to

ſpeak

ſpeak to you, by giving them free leave to ſpeak; yea, by asking and enquiring of Conſcience, Conſcience what ſayeſt thou to this courſe I am going on in? If I ask my will or my affections, or my luſts concerning theſe vain ways, theſe all are pleaſed, and like it that I go on thus: But what ſayeſt thou, O my Conſcience? Is it good that I be a Worldling, or a Senſualiſt, or a Liar, or unjuſt or unmerciful? Is this as God would have it? Is this the Life that God is well pleaſed with? Ask Conſcience ſuch queſtions, and put conſcience to it, to give in its Anſwer, and there is hope it will ſpeak: And then hear what conſcience ſpeaks. If conſcience ſpeak and ſpeak, and Men will not hear, this is the next way to ſtop its Mouth; A deaf ear will make a dumb Conſcience. If conſcience ſpeaks and it cannot be heard, if the warnings and Items of conſcience be born down by luſt and appetite, this is the next way to put conſcience to ſilence, that it ſpeaks no more.

Sinners, you have been hitherto conſulting with fleſh and blood, taking counſel of ſenſe and appetite, and carnal intereſt; and whileſt conſcience hath kept ſilence, you ſee in what a way you have gone on. Would you have conſcience ſpeak, or have it hold its peace? Will you henceforth enquire of Conſcience, what it does in earneſt judge of your preſent life? what it does judge beſt for you from henceforth to do? Will you here Conſcience when it ſpeaks? Will you be guided and Governed by conſcience? I will not henceforth pleaſe my ſelf, but will endeavour to pleaſe God and Conſcience, to live a Conſcientious Life: That is the beſt way to recover thy conſcience, to recover its ſpeech. Thy Conſcience is ready to die, if it become ſpeechleſs. When ſick men are come to be ſpeechleſs, we count them dying. That conſcience of thine that hath ſo long lien ſpeechleſs, it will die if thou take not ſome ſudden courſe to recover its ſpeech. O get you a ſtirring lively conſcience that will not hold its peace.

4. *A Scepter.* Conſcience is to be the Governour in the ſoul; God hath ſaid to Conſcience as he ſaid to Chriſt, *Pſal.* 110. 2. *Be thou ruler in the midſt of thine Enemies.* Thou liveſt in the midſt of enemies; all within, the carnal mind, the carnal Will, the Carnal affections, every luſt of the heart, theſe are all enemies to conſcience; but

but yet God says to it, Conscience be thou Ruler in the midst of thine Enemies. Those that are under the government of God he puts them all under the government of Conscience; as *Isaac* said to *Esau*, when he came for a Blessing after *Jacob* had been blessed before him, I have says he, made him thy Lord, and thou shalt be his Servant; though thou shalt break his yoke from off thy neck. So God says to the heart and all within it, I have made Conscience your Lord, you will break its yoke from off your necks, you will all conspire to rebel and to resist Conscience, to blind, and to muzzle, and destroy Conscience, [Lust is Consciences deadly enemy] but yet I have said to Conscience, be thou ruler in the midst of thine Enemies.

All the World are governed by God or the Devil, and both these Governours have their Viceroys; Conscience is the Viceroy of God, and Lust is the Vice-roy of the Devil. Now these two Vice-roys contend who shall have the dominion, who shall have the Government in the Soul. Lust cannot indure that Conscience should bear any sway. Carnal Earthly minded Men will rather mock at Conscience than be governed by it. Lust will not indure that Conscience should bear the sway, and Conscience can never be safe or successful in its government, till lust be trodden under foot.

Whilest Conscience is kept as an underling, and is checked and controlled and put to silence by Lust, so long it is in an evil case. Conscience is never recovered, till it hath recovered its Authority and dominion.

God that hath given the dominion to Conscience, and under Christ, laid the government upon its shoulder, hath also put a *Scepter* into his hand, to execute its Government withal; and hath given to Conscience a two-fold Scepter.

I. *An Iron Scepter*, and he hath said to it concerning Sinners, obstinate Sinners, as he said concerning his enemies, *Rev.* 2. 27. *Thou shalt Rule them with a Rod of Iron.* This Iron Scepter put into the hand of Conscience, hath Teeth in it; hence do sinners, who will not hear the commands, sometimes feel the bitings of Conscience

ſcience, and the teeth of a provoked Conſcience will bite worſe than the teeth of a Lion or a Bear. Thou that Rebelleſt againſt Conſcience, that abuſeſt and wrongeſt Conſcience, take heed of the bitings of Conſcience; thy Conſcience is a Lion, and though now it be a ſleeping Lion, and thou dareſt play with it, or uſe it at thy pleaſure, yet look to it, when this ſleeping Conſcience is awakened, then thou wilt feel the teeth of this Lion. As it is ſaid of Wine, *Prov.* 23. 32. *In the end it biteth like a Serpent and ſtingeth like an Adder.* So it is true of every ſin, every ſin will bite: Thoſe carnal pleaſures, thoſe worldly gains that look upon you with a pleaſant fawning face, all your ſins and ſinful Pleaſures will bite, bite like a Serpent, with a poiſonous deadly biting; ſin will thus bite, and ſin bites with the teeth of Conſcience. O the gripes that ſome ſinners feel, the deadly gripes, when they fall under the teeth or talons of a ſin-provoked Conſcience. Sinners I warn you to take heed of ever ſlighting Conſcience again. Come under the dominion of Conſcience, let Conſcience govern thee, let Conſcience rule thee, or look for the Iron Scepter to fall upon thee, the teeth whereof will bite thee as a Serpent, and ſting thee as an Adder.

2. *A Golden Scepter.* Conſcience doth not only enforce its authority, and our ſubmiſſion to it, by the Terrors of its Iron Scepter, but encourages ſubmiſſion, by the comfort of holding to us its Golden Scepter, King *Ahaſuerus* his holding out the Golden Scepter to *Eſther*. was in token of his favour and her acceptance with the King, *Eſth.* 5. 2. *She found favour in his ſight, and the King held out to her the Golden Scepter.* Thoſe that find favour with Conſcience (as all thoſe that obſerve, and obey, and live under the Government of Conſcience do) thoſe that find favour with Conſcience, Conſcience will hold out the Golden Scepter to them; will ſpeak peace, will ſpeak comfortably to them; and to have Conſcience ſpeak peace (an upright Conſcience) is the ſame as to have God ſpeak peace: to be able to ſtand Comfortably before Conſcience, is the ſame, as to be able to ſtand with comfort and boldneſs before the face of God. 1 *Joh.* 3. 20, 21. *If our hearts condemn us* —— If our Hearts, our conſciences Condemn us for falſhood and

and unfaithfulneſs, God will condemn us; but if our hearts condemn us not, if conſcience acquit us, and ſay to us, well done good and faithful ſervant, thou haſt been faithful; if our upright conſciences acquit us, then have we confidence and boldneſs before God. The comfort and the rejoicing that flowes into the heart from the teſtimony of a good conſcience, ſee in the 2 *Cor.* 1. 12.

Friends, how would you have your Conſcience to deal with you? VVould you that it hold out the Golden Scepter? VVould you that Conſcience ſpeak peace, that Conſcience ſhould ſay, well done, thou haſt been faithful, would you have this Teſtimony from Conſcience, that you have had your converſation in ſimplicity and godly ſincerity? Is the peace of Conſcience, the joy of that peace, the ſweetneſs, and calmneſs, and ſerenity of heart, which is the fruits of Conſciences ſpeaking peace. Is this peace, is this rejoicing of any value with you?

VVhilſt others are under the checks and rebukes, under the Terrours and the ſting of an abuſed Conſcience, whileſt conſcience bites them and worries them, with the teeth of its iron Scepter, whileſt conſcience affrights and terrifies them, whileſt conſcience judges them, and condemns them for following their luſts; whileſt it is ſo dreadful with men of an abuſed griping conſcience, if you would prize, deſire and rejoice in the peace and the comforts of conſcience, then hearken to conſcience, and be governed by conſcience in all your waies. And if conſcience may but govern you, it will certainly comfort you.

Therefore, 3. *Live under the government of Conſcience:* that is, live a conſcientious life, make conſcience of your duties, and perform them, make conſcience of ſin, and avoid it. Approve your hearts to your conſciences in all things be conſcientious livers, and be univerſally conſcientious. Be able to ſay with the Apoſtle, *Acts* 23. 1. *I have lived in* [*all*] *good conſcience:* and as *Heb.* 13. 18. *I have a good conſcience willing in all things to live honeſtly.* To obey conſcience in ſome things, and to rebel againſt it in other things, is not to live a conſcientious life; be univerſally conſcientious of every duty, of every ſin.

O Friends, how many are there of us, even among Profeſſors

Professors, that do halt after conscience, are very lame and deceitful in our ways; some things we do, and other things we neglect; some sins we forbear, and other sins we venture upon.

You that are Professours, and seem in a fair way of recovery, consider how you come off here, it may be, you are afraid of gross sins, you dare not be drunk, or swear, and curse and blaspheme, but are you afraid also of taking the name of God in vain? Mingling *O Lord*, *O God*, *O Christ*, with your common and ordinary discourses? It may be you are afraid to be found in an Alehouse, companions and partakers with the drunken, and the riotous but are you afraid to be found unnecessarily among the vain ones, and to become vain with those that are vain? It may be you are afraid to couzen and cheat, your Consciences will not suffer you to do that, but yet do you not covet, or be inordinately eager and greedy after the world? It may be you dare not work, or travel on the Lords day (though some among us will venture to do that also, the conveniences for their Markets or their Fairs, and the shortning their expenses, what ever conscience sayes to the contrary, will put them upon this Sabbath profanation.) One word by the way to such; I remember a story told me by a reverend man, that a professor of his flock, being about to travel upon the Lords day to a Fair that was next day, being reproved of it by his minister, and asked if he thought it not a sin, yes I do says he, but I have repented of it. His meaning was, he meant to travel the next Lords day, but he repented of it already.

It is a strange kind of repentance, for a man that is going to an Alehouse or to a whore, first to do something that he could call repenting, and then to go and commit the fact. You that are guilty (if there be any such among you) let me ask you, have you repented of your former Sabbath profanations, or have you not? If you have not repented, there is the guilt of all your former journeys of this kind still lying upon you, you are guilty to this day, guilt is never taken away without repentance.

If you say you have repented of your former practice, then I hope you mean, never while you live to be guilty again. You have not repented of any sin, till you are resolved through the grace of God, to forsake it for ever.

Remember

Remember this unleſs you reſolve to have done with all ſuch journeyings hereafter, you have not repented of what is paſt, and if you have not repented of what is paſt, there is the guilt of all ſtill lying upon you, and your ſouls lyable to anſwer for it before the judgment of God.

But thou that alloweſt not thy ſelf ſuch a Liberty of working, or journeying upon the Lords day, yet doſt thou make conſcience of ſleeping, or loitering, or idling out a great part of the day? It may be thou wilt not be then found in the fields, or at thy ſports, for Conſcience ſake, but maiſt thou not be found walking about the ſtreets, or idly viſiting, or vainly ſpending thy time with a neighbour? Though thou wilt not be abroad when thou ſhouldſt be in the Congregation, yet wilt thou not be out of doors when thou ſhouldſt be teaching, or inſtructing, or praying with thy family? It hath often troubled me to think how little help ſome poor families have from their governours, even on the day of the Lord.

It may be you will not be unjuſt or deceitful in your dealings, but are you not unmerciful or uncharitable? It may be you bear no rooted malice or grudge in your hearts, God forbid you ſhould, that is for a Devil, rather than a Chriſtian, but ſuppoſe you do not, yet it may be you do; What ever you think you may have rooted malice from reſting in your hearts; But if you do not, yet you will be fretful and furious, and ſoure, and ſullen, and can expreſs it in bitter looks, in ſtrangeneſs and keeping your diſtance, in biting words, and backbiting ſtories, and this conſcience lets you alone in.

It may be you are not of a vicious converſation, but are you of a gracious converſation? It may be there may be no corrupt communication proceed out of your mouths, your breath doth not ſtink of ribaldry, and obſcene diſcourſes, but yet are you not frothy and unſavory in your communication. If your ſpeech be not rotten and corrupt, yet is it *ſeaſoned with Salt*, that it may *adminiſter grace to the hearers?*

It may be you dare not neglect praying, but yet will not your conſciences ſuffer you to trifle and ſhuffle in prayer? It may be you pray and are ſerious in prayer, and feel ſome workings of conſcience, and meltings of heart, and enlargement of affection, and ſome ſenſe of God and Religion, whilſt you are upon your knees but

when

when you have done, and go out of your closet, do you not then leave your consciences behind you, your religion behind you? Do you carry Conscience into your shops, and into your fields, and unto the markets? You pray as a man of conscience, and heres a man of conscience, but do you buy and sell, eat and drink, and converse in the world as a man of conscience. Take you out of duties, and may we not take you out of your religion? What are you at other times, but even as other men? Is this to be universally conscientious; Can you be sincerely conscientious, if you be not universally so? He that is not conscientious in every thing, is truly consciencious in nothing. Brethren take heed you do not give conscience *a kiss and a kick*. Kiss it, and comply with it, in the things you like, and kick at Conscience when it presses too hard upon you in the things you like not. If in any thing you give Conscience a *kick*, conscience may remember you and give you a *gripe* for it another day.

O if you would recover the authority of Conscience, if you would have conscience hold out the golden Scepter to you, if you would have Conscience smile upon you, if you would have true peace of conscience, and live indeed under the power of Conscience, be universally conscientious; exercise your selves to it, to live holily in all things, honestly in all things, and at all times. This exercise of keeping to conscience is a painful exercise, you can never live a conscientious life, unless you will be content to live a painful life, to take pains with your hearts, to take pains with your Thoughts and Affections, to take pains with your tongues and all your members, to hold them close to the rule of conscience; this painful exercise will get you an heat, will beget warmth in those cold and careless hearts. The most conscientious Christians are the most warm and lively Christians, and according as you get and keep your hearts warm, so will your diseases waste, and the health of your souls return into you. Remember what I have said, if ever you would recover your lost souls, recover conscience; if ever you would Recover Conscience get the guilt and the guile of conscience purged away by the bloud of Christ, and water of repentance; keep the eye of conscience open, let Conscience be the Supervisor of all your ways; let the book of conscience be kept clear from blots and blurs; and let there be a faithful record kept there, of all your ways; let the tongue of Conscience

have

have leave to speak and warn you from day to day, and submit to its Scepter and government; be no longer govern'd by Will or by Appetite, or by lust, or by the fashions and customs or examples of men, but be govern'd by Conscience. Do not give Conscience a Kiss and a stab, hearken to it in some things and wound it in other things, but study to live in (all) good Conscience; on your Sabbath-days, on your working-dayes, in the House of the Lord, in your own houses, in the houses of your Friends, in the Field, in the Market, in the matters of God, in the matters of the World when you are alone, when in Company, when you are in good company, when you are fallen into evil company, wherever you are, whatever you are a doing, still have an eye upon Conscience, an ear open to Conscience, and let Conscience prescribe to you, what you should do, and how you should carry it in every affair.

3. *Beware of taking cold.* That's a special rule Physitians use to give to the recovering Patient; when Persons are upon recovery of their Bodily diseases, how ordinary is it, that upon a little cold, they relapse, and sometimes die of their disease. Is thy soul upon recovery? take heed of Colds. Souls, such there are, who then they begin to be wrought upon, and brought to any sence of religion, there appears a great heat and fervour of spirit upon them; 'tis with them as with the Prophet, *Jer.*20.9. *Thy word was in me like Fire*; their love and desire, and zeal for God seem all in a flame: O what warm affections have they! how warm in their duties; how warm in their converses! they seem to be all Life and Soul; and then after a time they grow stark cold, and little life is left in them, and some of them never recover again while they live. Hath the spirit gotten an heat? hath the Word heated thee, and those Exercises of Prayer, Repentance and keeping Conscience, gotten thee into an heat? then take heed of growing cold; keep you constant to those Exercises that have begotten an heat in you. Keep you in the Sun-shine, all your heart-warmth is begotten, and must be maintained from above; live in the beholding the face of God, live under the Sunbeams of the Sun of righteousnes; keep you close to God, keep you near to Christ, live in intimate communion with God. Take heed of those clouds, your sins, that will obscure the Sun. *Isa.* 59.1. Take heed of an Eclipse, see that this Earth do not interpose betwixt your Souls and heaven; take heed of the damp influences

of the dead that you live amongst. We live in a cold world, a cold Age: that Age has overtaken us, which Christ Prophesied of, *Mat.*24.20. *Wherein the love of many should wax cold* Those that are grown cold themselves, will serve for nothing, but to chill, and damp the Spirits of others. Be not unnecessarily conversant with this cold World, trust not your selves in their Company; have you never found, how much your souls have lost by Carnal Correspondencies? Professors, how is it with you? Do you still retain your first vigour, as when you began to be recovered? May not the Lord complain over some of us, as of *Israel*, Jer. 2.2. I *remember the kindness of thy Youth, and the love of thine Espousals*; I remember it is a thing that is past, that now is not, or as *Ephesus*, Rev.2.4. *Thou hast lost thy first Love*; and what follows from this decay? Hence is it that we are become a Company of sickly Professors, of Carnal Professors, of Earthly Professors; the World hath return'd upon us, the flesh hath gotten head again in us; the things that are Eternal, and the influences of them upon us, are even lost and swallowed up of things Temporal; our Stocks, and our Businesses, and our Trades, how have they even choak'd up our Religion?

Friends, it's matter of astonishment to consider, how very few lively Christians there are to be found amongst us. Thus we every one talk, what a General decay of Religion there is among us; has not thine own mouth complained of the coldness of this Age? But whilst thou complainest of the Age, how is it with thee? Art thou not sick of the same Disease? Look homeward, look inward into thine own House, into thine own heart, what Spirit of Religion is there going in thine own Family? Hast thou not by thy negligence, let all run to decay there? What Life of Religion is there maintain'd in thine own Heart? Friends, feel you every man his own Pulse, lay your hand every Man upon his own Heart, and feel how faintly it beats Heaven-wards Sure Friends, if we should examine our own Cases, we should find enough to set us all a weeping over our own decays, and we should hear that voice within us, *Weep not for others, but weep for thy self and thine own Children. O* take heed, lest such of you as are fallen back among the Sick, do not also return among the dead, and make your recovery again more hopeless at last than 'twas at first. You that stand be warn'd by those that are fallen; stand with your Loyns' girded, and your Lights burning; and you that are fallen, fallen to decay, fallen to a dead and flat and lifeless State, you that

are

are fallen, remember whence you are fallen; remember and repent, remember and recover, *strengthen the things that remain*; if there be any sparks left, blow off your Ashes, blow up the Coals. Let the Life of God, and the love of Christ, and a Zeal for holiness, be again kindled in you; and if ever the Lord should recover you again, (there's great hazard whether he may, thou mayest die of the Cold thou hast taken, the Consumption that hath Eaten up so much of thy Vitals, may be unto Death, Eternal Death) but if ever God should recover thee again, and revive his work, and enliven that almost Dead Carcass; then at last learn from thine own miserable experience, to take heed of taking Cold again, as long as thou livest.

Thus much for the recovering the Heart, which is pre-supposed to the keeping of the Heart.

The Heart thus recovered out of its lost State, must be kept and well look'd to, that it fall not back again; and here,

2. Now I shall shew you, *what it is to keep the heart*, or how it must be kept; and so,

1. *It must be kept under Government.*
2. *It must be keptunder Guard.*

1. *It must be kept under Government*; here I shall shew,
   1. *The necessity of keeping the Heart under Government.*
   2. *How the Heart must be Governed.*

1. *The necessity of keeping the Heart under Government*; that will appear by considering what an Heart it is; and because the Heart is recovered in part, and there is much of its old and Original pravity remaining in it, which will be apt to boil up, and break forth again, I shall a little open the wretched temper and disposition of it, which will evidence how great a necessity there is to keep it under Government.

1. It *is a wicked mischievous Heart*, Jer. 17. 9. *Desperately wicked*, Psalm. 5. 9. *Very Wickedness*, Rom. 8. 7. *Enmity against God*. It is the Fountain, whence all the filthy streams, that pollute and defile our lives; do flow and are cast forth. It is the Furnace, whence all the stinking fumes and smoaks, that annoy the World, are sent forth. It is the Nest, where all the Cockatrices Eggs are hatched. It is the sink that gathers in all manner of filth into it, and then sendeth it abroad, to do mischief, *Psal.* 41. 6. *His Heart gathereth iniquity to it self*, as the Sinks gather in all the filth of the Town, *and when he goeth abroad he telleth it*; only there is this difference between this and other sinks; other sinks gather in the filth, but

'tis in order to the conveying it and carrying it away: Into this evil sink of the Heart, and all the filth is gathered, and there it stops, and stinks, and casts it self back in its annoying streams; *Out of the Heart come evil Thoughts, Murthers, Adulteries*, &c. *Mat.* 15. 19. All this Filth and Mudd, all this Wickedness and Malignity, as it Naturally dwells in every Heart, so theres much of it remaining even in renewed Hearts, and will, if there be not constant care to keep down and by degrees to cast it out, will rise and swell and work up again in them. Christians, you may thank God, that there is Salt cast into those filthy Fountains, for the healing these muddy waters; that there is a Spring of Living Waters broken in your Hearts, by degrees to drain out your dirt, that there is Grace begotten in you, to resist and repell the Contagion of Lust; but this little grace will be choak'd up again, if Lust be not kept under.

And as it is a wicked, so 'tis a mischievous Heart, it's set upon mischief; Wickedness will be doing wickedly; as 'tis said of the workers of iniquity, so 'tis true of all as far forth as they are unrenewed; *Mischief is in their Hearts*, Psal. 28. 3. There's the same Reason of keeping our Hearts under restraint, as of keeping Mad-men in; they will be doing mischief if they have their Liberty. Besides the mischief that our evil Hearts will be doing to others, they wil be mischieving themselves; Mad Men will tear their own flesh, will cut and wound themselves, if they be let alone; and there is no such danger of evil Hearts, as in regard of that mischief they do themselves.

1. *Our evil Hearts will hinder us from doing good to our Selves, or of receiving or laying up good for our selves*, Rom. 7. 19. *The good that I would, I do not*; why what hinders? See Ver. 21. *I find a Law*, the Law of sin in the Heart, *when I would do good evil is present with me*, Gal. 5. 17. *The Flesh lusteth against the Spirit* —— *so that we cannot do the things that we would.* Some times good Counsel is given us from the Lord, but we do not take it. How many good Counsels have you heard from the Ministry of the Word, that are lost and forgotten and come to nothing. Sometimes a good motion comes into the heart to repent and mend our ways; to pray or to meditate, or to search our Hearts to cease from this Earth and Flesh, from serving our Sense, and minding only the present, and to lay up Treasure in Heaven, and provide for the time to come; have you never such motions? Do you never hear such a voice,

voice within you, get you baggs that wax not Old, a Treasure in Heaven that faileth not? Choose the good part, lay hold on Eternal Life, give your self to Praying, keep a good Conscience, take heed and beware of Covetousness, use more diligence, live with more heedfulness, have your Conversation in Heaven, and keep your self unspotted of the world, keep your self in the love of God, set the Lord always before your Eyes, behold his Face in Righteousness, study to shew thy self approved of God, and to walk so in all things, that thou mayest be accepted of God; are there not such motions as these, come into your hearts? You that are Christians, sure you have many such good motions; But how do they take? What do they bring forth? If you had obeyed all the good motions that you have sometimes felt within you, O what manner of Christians would you have been! What mortified, what circumspect, what raised and Heavenly minded Christians had you been? But how do the good motions take; What success are they attended with? Do not you see, that they are often strangled in the Birth, and die away and come to just nothing? Or at least do you not meerly halt and trifle in the pursuance of them? If you pray, or hear, or set your Hearts to humble your selves before the Lord; how are you Distracted, and Diverted, and Deadned and all your duties spoiled in the doing; so that you can have little comfort, or real advantage by what ye do. Do you not often mourn over your Prayers, and Sermons, and Sabbaths, as meerly lost to you? When you would work upon your Hearts heaven ward, and fix above, when you would love and delight your selves in the Lord, and Solace your selves in the contemplation of the Divine love and Goodness, when you would fain set your Hearts to live such Godly, Consciencious, Circumspect, self-denying Life, and comfort your selves with such thoughts; I hope I shall never live such a Careless, Carnal, Useless, Unsavory, Earthly Life again; I hope you have many such Thoughts, Desires, Hopes, and Aims, you are lamentable Christians if you have not, but how do they succeed? what do they bring forth? Do they not often prove Abortive and bring forth nothing? May it not be said of you as of those *Job* 15. 35. *They conceive mischief and bring forth vanity, or a lie.* May it not be said of you, I have conceived Truth, conceived good, I have had many hopeful conceptions, and yet at last I bring forth a lie, I am utterly frustrated and disappointed of all my good Hopes, desires, and

Aims? But how comes this to pass, that you are thus disappointed, that your desires succeed not, that your labours prosper not, that you are brought to no better a pass? O this is your evil hearts that hinder you; when you would do good, evil is present with you, so that you cannot do the good that you would; 'tis that evil Law in your Members, that evil heart that does you all this mischief, that spoils all your Prayers, that distracts all your holy Meditations, that breaks all your holy Purposes, that defeats and frustrates all your good designs for a more holy and fruitful life; this heart is that which hinders you, that you cannot do as you would, you cannot pray as you would, nor hear as you would, nor live as you would; and thus it will serve you as long as you live, if you do not get those evil hearts into, and keep them in better order.

2. *It tempts and turns us aside after that which is Evil.* As our hearts hinder us in that which is good, so they betray us, and entice and tempt us to that which is naught, *Jam.* 1. 14. *Every man when he is tempted, is drawn aside by his own lust,* (his hearts lust) *and enticed.* You that have given up your Names to Christ, and count your selves the People of God, sometimes turn aside after the Lusts and ways of the World; and instead of having your Conversation in Heaven, live as men that are written in the Earth, mind earthly things, live a worldly greedy life, and like those 2 *Pet.* 2. 20, who *after they seem to have escaped the pollutions of the World, through the Knowledge of our Lord and Saviour Jesus Christ, are again entangled therein and overcome.* Are there none of you Professors, with whom 'tis thus? hath not the world return'd upon you? the love of the World, and the cares of the World, and the inordinate minding and following of the World? are you none of you again entangled by the World, encumbred by the world, and even overcome of those incumbrances? 'Twould make a tender heart to shake and bleed, to consider how sadly this worldly mind and Life hath grown upon Professors, and hath eaten out the very heart and life of their Religion. O how many *Demas*'s are there amongst the followers of Christ, that have forsaken him, and embraced this present World! Christians, in the name of the Lord I warn you, I charge you before God, and his holy Angels, to consider if it be thus with none of you. Is it thus with thee? How comes this to pass? this is a mischief that thine own Heart hath done thee, *Ezek.* 33,31.

33. 31,32. *Their hearts go after their Covetousness.* They hear the word, *thou art to them as a lovely Song, of one that hath a pleasant voice*; they will hear a good Minister, they seem to love a good Sermon, the Doctrines of God, and his Gospel, the Doctrines of Christ, and his Redemption, and the most enlivening and affectionate discourses of the Righteousness, Holiness, Kindness, Compassion of God in Christ, and of the hopes and joyes of his Saints, these have a pleasant sound to them, they are taken and pleased at the hearing of them; but for all this, they are gone, they have embraced this present World; their hearts are gone after their Covetousness. And as some mens hearts carry them after their Covetousness, so others hearts carry them after their vain company, others after their slothfulness, others after their carnal pleasures, their hearts have tempted them, and by their hearts lusts they are thus drawn aside, and enticed. Consider these two sorts of mischiefs mens hearts do them, their heart hinders them from what's good, and tempts and carries them away after that which is evil, and then you will understand what a necessity there is, that such mischievous hearts should be carefully kept under government.

2. *It is an unruly heart.* It's said concerning the tongue, *Jam.* 3.8. *It is an unruly evil*; but whence is the unruliness of the Tongue, but from the unruliness of the heart? 'Tis the heart that is the Lord of misrule, *Prov.* 16. 32. *He that ruleth his own Spirit is better than he that taketh a City.* There's need of more Wisdom, of more Watchfulness, of more care and skill, to rule the heart, than to rule a whole City or Countrey. Governers of Kingdoms do not find it so hard to rule their numerous People, as to govern their own hearts. To shew the unruliness of the heart, I shall instance,

1. *In the thoughts of the heart.* Who can rule his own Thoughts? Who is there that hath such command of his Thoughts, that can think of nothing but what he should think of? What rovings, and straggligs, and wandrings are there of the thoughts? *Prov.* 17.24. *The eyes of fools*, or his Thoughts, *are in the ends of the Earth*; running about every where to sin, to vanity, to impertinencies. Consider your selves in your praying, or hearing, or any of the most serious and important Exercises of Religion; your thoughts then, most especially should be composed and fixed; should be fix'd upon God, should be all giving their attendance upon the work of God. Those most weighty things, the

eternal things that you are dealing about, ſhall take up all your thoughts. But how do we find it at ſuch times? what diſtractions, and wandrings, and runnings off of our thoughts do we then find? We can't hold our ſelves in, to think what we pray for, to attend on what we hear; and this is the great reaſon of the deadneſs of heart in Prayer, of the inefficacy and unfruitfulneſs of our hearing; we that preach to you, ſhould have more hope of Succeſs upon you, if we could but fix your hearts, and get you to think more intently on what we ſpeak, but when the thoughts are gadding, we may to as good purpoſe ſpeak to Stones, as to Souls.

How is it with you now? and how does it uſe to be with you, when you come to the Worſhip of God? where have your thoughts been, ſince you came here? how many things have you been thinking of, that you ſhould not? It may be thy thoughts have been at home all this while, or abroad in the Fields, upon thy Buſineſs, or upon thy Pleaſures, or thou knoweſt not where. Who are there of us that do uſe to *gird up the loyns of our minds*, and to keep them cloſe to the work we are upon? and whether do your thoughts run at other times? how little room is there left for the thoughts of God, or of our Souls, or of the things Eternal, amongſt thoſe crowds and ſwarms of worldly thoughts, of wicked and vile thoughts, of vain and impertinent thoughts, which are ſtill thronging in upon us? Theſe evil thoughts are not only from the ſuggeſtion of the Devil, or from that variety of Objects that we have before us, from what we ſee, or hear, but are alſo the ſtreamings up of a corrupt heart; as out of a boyling Pot of filthy Liquor, or out of a reeking Dung-hill, there ariſe ſtinking and noyſom ſteams, and ſmells, ſo naturally doth a corrupt heart ſteam up into the head, and fill it with vile thoughts and imaginations; and therefore the Cure that is preſcribed for theſe evil thoughts is, the cleanſing of the heart from wickedneſs, *Jer.* 4. 14. *O Jeruſalem, waſh thine heart from wickedneſs, how long ſhall vain thoughts lodge within thee?* Get thine heart waſhed from its wickedneſs, and that's the beſt way to free thy ſelf of wicked thoughts. We have many complaints of vain thoughts, of diſturbing and diſtracting imaginations, and we hear People asking often, How ſhall I be rid of theſe evil thoughts? Wo is me, what wandring, roving, diſtracted Thoughts have I, ſo that I can never have

comfort

comfort in any thing I do! but man, consider thou art under a worse Disease the unmortified Lusts of thine Heart, from whence these Thoughts arise.

Canst thou bear the Lusts of thine Heart? the Pride and frowardness and worldliness of thy Heart? canst thou complain of thy Thoughts, and not complain of thy Lusts? One unmortified Lust hath more mischief in it than an hundred evil Thoughts. Thy Duty is to complain more of thy naughty Hearts, thy naughty disposition and inclination, and to get these to be changed, and thats the best way to cure thee of evil Thoughts. I say, this is the best cure, get you better Hearts, wash your Hearts from those evil Lusts that dwell in them; if you would get rid of worldly Thoughts, purge out worldly lusts; if you would be rid of Proud Thoughts, get the Pride of your Hearts slain, get you an humble Heart, and that is the best cure of Proud Imaginations; if you would be free from vain Thoughts, light and impertinent and useless Thoughts, get you cured of the Vanity of your Spirits, get you to be serious, get an Heart more intent upon serious things, and that will discharge you of such runagate and vagabond thoughts. It is seldom that people complain of distracting or vain Thoughts, but there is a worse Disease whence they arise, that they take no notice of: Thou hast a vain trifling Heart, thou art not in good earnest in thy Religion, thou art not sensible of the weight and importance of thine everlasting concerns; thou hast an unmortified Heart, unmortified Lusts in thine Heart, thou lovest the World, and lovest thy pleasures, and lustest after thine ease and thy Carnal delights, thine Heart sits too loose from God the things of God; thou art not powerfully and resolvedly bent for the Blessedness to come; thine Heart is not yet fixed upon Christ and Christianity; this is a worse Disease than evil Thoughts, though that be bad enough and the very Root from whence they arise. Do not therefore enquire barely, how shall I be freed from evil thoughts? but chiefly, how may I get my Lusts subdued? how may I purge out those evil Dispositions and Desires, how may I get my Heart more intently fixed on God, and things above? Get that done once, and thy evil thoughts will quickly fall.

2. *In the Passions of your Hearts*; we have unruly thoughts and unruly passions; there is an unruliness in all our affections; who can love, and fear, and desire, and grieve for nothing but what he should, what he should fear and desire. What

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we should not fear, we fear, and what we should fear, we cannot, What we should love, we cannot, and what we should not love we set our hearts upon. We cannot raise up good desires in our hearts, nor keep down evil; there is an unruliness in all our affections, but especially the passion of anger and Wrath, when this breaks forth, what rude and brutish and wild Creatures do men become? like a roaring Lion, or a ranging Bear, like a Bear robbed of her whelps, such is a man in his rage, to those that stand in his way: The breaking forth of rage, is as the breaking forth of fire in an house, how much water must there be to quench it; this unruliness of Spirit the whole world abounds with proofs of; every Country, every City, nay, but few Families are there, whom their experiences do not teach them, what an unruly thing the rage of the Heart of man is.

And is there not a necessity of keeping such an heart under Government? of governing the Thoughts, and Governing the Passions and unruly Affections? the necessity of Government upon the accompt of the unruliness of our thoughts and passions, will appear if we consider; that our Eternal State is highly concerned in our Thoughts and Passions. For,

1. *These are the Instruments, by which men work out their own Salvation or Damnation.*

2. *These are Evidences of what we are in respect of our Eternal State.*

1. *These are instruments by which men work out their own Salvation or Damnation.* Holy Thoughts, holy Affections, set us a working out our Salvation; the exercising of our Thoughts upon God, upon Eternity, upon the blessedness to come, and upon the Wrath to come; the exercising of our affections, the keeping our selves in hope of the Salvation of God, the keeping our selves in fear of the Reprobation of God, the maintaining desires after God and his Salvation, these all, will be as so many Cords to hold us in, as so many Springs to put us on in the way of Salvation: *Thinking* Christians, and *Hoping* Christians, and *Fearing* Christians, and *Desiring* Christians, will be *Working* Christians. *I thought on my ways, and turned my Feet unto thy Testimonies*, Psal. 119. 59. *He that hath this Hope, purifieth himself, as God is pure*, 1 Joh. 3. 3. *Work out your Salvation with Fear and trembling.* Fear a Miscarriage, fear falling short, fear to be damned, and this will set you a working out your Salvation. Men will not work because they do not desire, because they do not Fear; men do not desire

or

or fear, because they will not think; think more of God, think oftner what 'tis to be saved, what 'tis to be Damned; think much thus, and this will stir up your desires and fears? desire more the Salvation of God, fear more his indignation and Wrath, and this will set you to work out your Salvation, and to secure your selves from falling into Condemnation.

And as *good Thoughts* and well order'd Affections, will set us a working out our Salvation, so by evil thoughts, and unruly Affections men work out their damnation. Unruly thoughts disorderly Affections in the Soul, are as Cross Winds, or as Storms or Tempests upon the Sea. How can the Mariner ever get to the Haven, when the wind is contrary? and what kindness do Tempests do him, but to dash him against the Rocks, and drown him in the deep? ungoverned Thoughts and Passions in the Heart are like Mutineers in an Army; what would an Enemy desire more than to have the Army he was to fight against, to be in a Mutiny amongst themselves? the Devil will not doubt his Conquest, whilst he can but keep all within you in disorder. Mens Damnation does frequently begin in Thoughts; evil Thoughts corrupt the Affections, evil Affections corrupt the Manners and practice, and evil works have their end in destruction. Never again make a Light thing of Thoughts; how many men are there, who by giving themselves leave to be thinking of their Pleasures, and thinking of their Gains, and thinking of their Lascivious, lustful Objects, do think themselves into very Beasts first, and then into Devils? *Job* 31. 1. *I made a Covenant with mine eyes, why then should I think upon a Maid?* The next to looking is thinking, the eyes let in Fuel for the Thoughts; the next to thinking is lusting, the Thoughts provide Fuel for Lust; the next to Lusting is Whoring, and the next to Whoring is Death; and the like in other Cases: For the World, the next to thinking is loving, the next to loving is lusting, and inordinate desiring; the next to lusting is seeking and progging; the next to seeking is getting and heaping up, and loading our selves with thick Clay, and the next to this is sinking and drowning our selves in Perdition and Destruction.

2. *Those are the Evidences of what we are, in respect to our Eternal State.* Men may judge themselves, and come to know themselves, by the Thoughts and Affections, *Rom.* 8. 7. *To be carnally minded is Death, but to be Spiritually minded is Life and Peace. Those that are after the Flesh do mind the things of the Flesh, and those that are after the Spirit do mind the things*

things of the Spirit. Where art thou Friend? art thou in the way of Life, or the way of Death? why how may I tell that? why where are your minds? what are they running upon? where are your Thoughts, your most serious and delightful Thoughts? are they in Heaven or on Earth, on things spiritual or on things Carnal? Where are your affections? working upwards or downwards? Such as thy Thoughts and Affections are, such is the State of thy Soul: *To be Carnally minded is Death, but tobe Spiritually minded is Life and Peace.* It's true, many serious Christians have too many Carnal Thoughts; Vain and Wandring Thoughts, but tis their Affliction, and 'tis their care and endeavour to give check to such thoughts; but when the allowed Stream runs towards Earth and sin, 'tis a sign thou art an earthly fleshly Man, and in the state of the dead.

3. *There are Idols set up in the Heart, after which, if it be not well looked to, it's apt to go a whoring.* It is true, more or less of all men, what is said of the Elders of *Israel*, *Ezek.* 14.3. *These men have set up their Idols in their Heart.* Whatsoever the Heart loves more than God, whatever the Heart serves or seeks more than *God*, yea, whatever the heart loves or serves or seeks ultimately for it self, without respect to any higher end, this is an Idol set up in the Heart; those very men that abhor those Idols that are set up in the House or the Church, that detest Saint-Worship or Image-Worship, the worshipping of Stocks, or Stones, or Pictures, the works of mens hands, yea that call that an Idol or Idolatry, which God never called so, that cry out *Idolatry*, *Idolatry*, against every thing that is not according to their own minds, even these very men, may have set up their Idols in their Hearts. The Heart hath multitudes of Idols set up in it; there are in the Heart as the Apostle said, 1 *Cor.* 5. 8. there are in the world, *Gods many, and Lords many.* The World is an Idol; some men make their Lands and their Money their Gods; though *Job* would not, *chap.* 31.24. yet some mens hearts will say to their Gold, Thou art my God. Others there are who make *their Belly their God*, *Whose God is their Belly*, Phil, 3.19. Others make *their Honours and their Pleasures their God*, and these may be said to be as those, 2 *Tim.* 3. 4. *Lovers of Pleasures more than Lovers of God.* The Heart hath many Idols set up in it, but the great Heart-Idol to which all the rest must stoop and serve is *Self*; the world is served, Honours are sought, Pleasures are loved, but all for the sake of *Self*: Whatever Idol there be, the great

great Idol is *Self*, whis is set up in the room of God.

Mans original Apostacy was his falling from God to Self; and mans recovery to Christ, is his bringing back from Self to God. Therefore he tells the world, that who so will come along with them, and be his Disciple, must *deny himself*, *Mat.* 16. 24. *If any man*——*Christ suffered that he might bring us to God*, 1 Pet. 3. 18. And that he cannot do unless he come back from Self; he departed from God when he declined to himself, and he must deny himself, that will return to the Lord. *God* and *Self* divide the whole world: The most are for Self, and there is not a man of all these for God; some few are for God, and every one of these have denyed and departed from *Self*.

Mens recovery by Christ, is their returning from Self unto God; but this Recovery is but imperfect, this Self, (Carnal Self I mean) hath a seat, higher or lower in the best hearts. There is a sinful selfishness, wherewith we still remain infected, and there is still a danger, even after our recovery of Apostacy to this *Self* again. The great Idol set up in the heart is self, and the great Idolatry or going a whoring after this Idol, the great heart Idolatry stands in these 3 things.

1. *Self-conceit.*
2. *Self-will.*
3. *Self-love.*

1. *Self-conceit.* The magnifying our own Opinions, the Idolizing our own Apprehensions, the growing wise in our own eyes, and the resigning up our selves to the Conduct and Government of our own Carnal Reasons or Understandings. This *Solomon* intimates, is an encroaching upon God, yea denying of God; he sets these two as Opposites one to another; the acknowledging of God, and the leaning to our own understandings, *Prov.* 3. 5, 6. *Lean not to thine own understanding; in all thy wayes acknowledge him.* Intimating, that whilest we lean to our own understandings, we deny and do not acknowledge God.

It belongs to God as God, to be the supreme Guide and Dictator to us; but when Men take upon them to be so wise, as that their own opinions and Conceits must be their guide, they therein deny the God that is above.

Take heed of being self-conceited. The worst of Sinners, as blind as they are, yet they are wise in their own eyes: they

they think their Way is good, and their State is good; they have a conceit that their own way is best; they have taken up conceits against the ways of God; this strictness of Religion, this Preciseness of Holiness, they have a conceit 'tis all but Nicety, and Hypocrisie, and that they are the wisest men who meddle least with it; at least, they have a strong conceit they shall to Heaven without so much troubling themselves about it. Let the Lord God speak never so clearly, and never so closely, of the danger of the way they are in, of the damnableness of their state, of the necessity of a change of their state and Life, of their becoming new men, and giving themselves to a new Life; yet their self-conceit carries it against all the Convictions and Demonstrations of the Lord; they will not be beaten out of their own Conceits; they will believe their own blind and sottish mind, before they will believe God. Sinners, is not this true? how many times hath the Lord God preached to you, of the necessity of Regeneration, and your being born again, of the necessity of Sanctification, your being made his holy ones, pure and undefiled ones? How much hath he spoken, to convince you, that you are the Sons of death, and that your ways are the ways of death; that you can never see the Kingdom of God, but most undoubtedly perish, and be destroyed for ever, without such a great and effectual change as may bring you in amongst his holy ones? How often hath this been preached? how plainly hath this been proved? and yet after all, how is it with you? why behold you have a conceit you shall do well enough, and get to Heaven at last, and upon this conceit you will adventure your Souls: What do you herein but Idolize your own Understandings, and deny the God that is above? *Thus saith the Lord*, is nothing with you, nor will perswade you to any thing, if your own hearts do but tell you, *'tis well enough already.*

Sinners, if you will not be beaten out of this conceit, if we cannot break down your carnal Confidence, if we cannot deliver your souls out of the hands of these Lies and Delusions; if you will not be brought to see, that these your self-conceits are your self-deceivings, (I have thought foolishly, I have thought falsly, in thinking well of my case) if we cannot save you from your vain conceits and Confidence, we shall never set up the Authority of God in you, nor ever bring you to God or to Heaven.

O to hear such words as these from you, I have been deceived, mine Heart hath deceived me, the Devil hath deceived me, I could never have had a good Thought of my present state, I could never have good hope of my future state, if I had not been deceived into it; I have been meerly gull'd and cheated into this good Opinion; I am lost, I perish, I die for ever, if I escape not suddenly out of this case; I can be confident no more, I can have a good conceit of my self no longer, I am an undone Wretch; God tells me so, the Word tells me so, and if ever mine Heart tell me yet again, 'Tis well enough, I'le never believe it again: might we see such a sence upon you, might we hear such words from you, then there were hope that you were coming back from self to God.

For you that are professors, have not you also something of this self-conceitedness upon you? some are conceited of their *own Opinions*; whatever Opinion they take up in the matters of God, it must be right, because it's right in their own eyes; and many of their Brethren that are contrary minded, they are in the wrong and in the dark, and so become the objects of their censure and reproach *Lean not to your own understandings*; be so humble, and so modest, as to think that others may see more than you see; suspect your selves when you differ from other Christians, that you may be in the mistake. Others are conceited of *their gifts and Attainments*, though they yet be but among the young ones, and the weak ones of the Flock, yet through that pernicious pride of their Hearts, they are apt to be puffed up with high conceits of any little that they have. Christians must be lowly like their Master, *Learn of me, for I am meek and lowly in Heart*; They must think soberly of themselves. Others are conceited of *their Conditions, and the State of their Souls*, who though they have little Acquaintance with their own Hearts, little understanding and experience of religion, and have spent as little time in the examining their States, yet are grown to a Confidence, that their Hearts are right in the sight of God; when this Confidence may be nothing else but Conceit; they do but conceit themselve to be Converts, conceit themselves to be believers, and this Conceit must carry it against all Convictions to the contrary. Examine the grounds upon which your good opinion of your self is built; Search the Scriptures, where are certain Evidences of Conversion; search your Hearts, whether the marks of Real Believers be found in you; suspect your

selves

ſelves, whether you be not in a miſtake; a miſtake here, to have a ſtrong conceit that you are Believers, when you are but Hypocrites, that you are come to Chriſt, when it may be, not come half way, ſuch miſtakes may be your damnation, your Everlaſting loſs and undoing. Let the fear of Self-deceiving, be the cure of Self-conceitedneſs.

2. *Self will.* That Brand which is put upon falſe Teachers and their followers, 2 *Pet.* 2. 10. is upon the heart of every Sinner, *they are Self-willed*; and this brand is more or leſs remaining upon the Heart of every Saint: There's too much of Self-willedneſs in the beſt Hearts. Here I ſhall ſhew you.

1. *That the great Controverſy betwixt God and Self is, whoſe Will ſhall ſtand.*

2. *That in the Converſion of a Sinner, the Power of ſelf-will is broken.*

3. *But yet the Will is not ſo broken, but Self hath ſtill a root remaining, which will be putting forth again.*

4. *That therefore there is a neceſſity of keeping the Heart under conſtant Government.*

1. *The great controverſie betwixt God and Self is, whoſe will ſhall ſtand*: God will have his Will, *Iſa.* 45. 23. *I have ſworn by my Self, the word is gone forth of my Mouth, and ſhall not return, that unto me every knee ſhall bow*; In one way or other, firſt or laſt, I'le make them all to ſtoop. God will have his Will, but Self alſo will have its Will; what is ſaid concerning the Wiſdom of the Fleſh, *Rom.* 8. 7. Is true of the Will of the fleſh; The wiſdom of the fleſh *is not ſubject to the Law of God, neither indeed can be*; the Will of the fleſh is not ſubject to the Law of God, neither indeed will be. What is the will of God? *This is the Will of God, even your Sanctification*, 1 Theſ. 4. 3. He hath ſaid, *Be ye holy, for I the Lord your God am holy*, 1 Pet. 1. 16. This is the will of God to ſinners, *their Salvation.* 1 Tim. 2. 4. *He will have all men to be ſaved and come to the Knowledge of the Truth.* The reaſon why ſo many are damned, is not becauſe God will have them damned, but becauſe they will not be ſaved. Though they will the *end*, their Salvation, yet they will not the *means*, their Sanctification. This is the will of God, in order to the Salvation of ſinners, their Humiliation, their Repentance, Their Obedience to the Goſpel; but theſe ſelf-will'd ſinners will not be humbled, will not repent, though there lives lye upon

upon it, they will not; though their Salvation lyes upon their Humiliation and Repentance, yet they will not be humbled, they will not repent. The Will of God is, that Men *set their affections on things above, not on Earth*, Col. 3. 2. The will of Sinners is, to set their affections on the earth, and not on things above. The will of God to Sinners is, their submission to his Government to his disposal; but the Will of the Flesh is, to be their own Lords, to be at their own disposal. Sinners are for living as they will, for having what they will; they would be let alone to take their own course, to walk in the way of their own Hearts, and the sight of their own eyes. Now this is the great Controversie between God and sinners, whose Will shall carry it. But you'l say, How can man have a controversie with God? How can the Will of man stand it out against the will of God? So the Apostle, *Rom.* 9. 19. *Who hath resisted his Will? Answ.* There is the Will of God concerning *events or matters of Fact*, and there is the Will of God concerning *matters of Duty*. As to the will of God concerning Events, what God hath decreed and determined to be done, shall be done, thus there's no resisting his Will: But then there is the will of God concerning matters of Duty, God wills that it shall be every Mans duty to Repent and be Sanctified, and be obedient to the Gospel, and accordingly commands them. And though there can be no such resistance here, but what God wils to be Mens Duty, shall be their Duty, yet such resistance there is, that what God wills to be mens Duty to do, they will not do.

God governs the world, and orders every thing to come to pass in the world, according to his will; but then there is his *natural and Physical Government*, which he carries on by his absolute Power, and there is his *Moral Government*, by Laws, his Governing men as rational Creatures, by Laws and by Rewards and punishments. This is Gods governing will that men make use of their Reasons that they consider what 'tis that he requires, and what 'tis that he forbids; that to the drawing them to obedience, and the deterring them from disobedience, they consider and improve Gods Arguments, the great and Eternal rewards of obedience, and the dreadfull and Eternal penalties of disobedience; and so to order their course, that they may attain those blessed rewards, and escape those eternal punishments. And here, he does not impose an invincible necessity upon mens wills, but leaves men

to their choice; he commands them to obey, that is his governing Will, but if they will disobey, let them at their own peril; and this commanding Will of God is that which Self doth resist; God wills and requires men to repent, but they will not repent; God requires men to be holy, but they will not be holy; God requires men to seek, and to work out their own Salvation, but they will not, but set to Damning their own Souls; God requires men to submit, not only to his Precepts, but to his disposal, whether to be rich or poor, whether to be in Honour or Contempt, whether to be in health or in sickness, but they will do neither; they will be, as far as they are able, their own Lords and their own Carvers; they will obey themselves, and will shift for themselves; they will not be content it be with them as God will have it; God would have them in all estates to be content, this they will not be, but would have every thing, and to their own minds, whatever the Will of God be.

There is in this Self-will,

Wickedness and Mischief.

Stiffness.

1. *Wickedness.* The things willed, and the willing of them, are either materially or circumstantially wicked, and eventually they are pernicious and mischievous. What is it Sinner that thou wouldst have? why, I would have mine Ease, I would have my Pleasure, I would have my Liberty, I would have mine own way. Why Man, all this is naught for thee; thy Ease, and thy Pleasure, and thy Carnal Liberty, they are all naught for thee; but who shall be judge whether they be naught or no? If self and sense may be judge, these will say, 'tis all very good that I would have. Is not ease good? Is not Pleasure and Liberty Good? is Pain and bondage good? 'tis good that I have my Liberty and my way. But if God may be judge, if Reason and Conscience may be Judge, those will tell thee, thy ease, and thy Carnal Liberty, and carnal Pleasures are all naught for the; they are like to be thy bane, and thy ruin, and everlasting undoing; but yet these are the things that their Wills are for.

2. *Stiffness or stubbornness*; that's counted a self-will'd man that's stiff and stubborn and will not be perswaded out of his own way, his heart is *set in him to do evil* Eccles. 8. 11. His will is set upon evil, and he is set upon his own will. You say tis naught to live in ease and idleness; you say, this carnal Liberty, these carnal pleasures, these sinful gains, are all naught

for

for me; well however, saith the self-will'd heart, be it good or evil, be it right or wrong, 'tis that which I like and is grateful to me, and therefore come what will, I must have it; I am for my Pleasures, and carnal contentments, however; I am for my liberty, however; I am for growing Rich in this World, for a Thriving prosperous state, however; Be content to be in poor and disgrace who will for me, be content to come under the restraint & severe government of conscience who will for me, I am for my freedom to do and live as I list.

This now is the great Controversie betwixt God and self; whose will shall stand. God will have his will, and self would have it's will, and the heart is ever apt to side with self against God. Sinners, learn to understand your selves, by what hath been spoken. Art not thou this self-will'd Creature? What is it that carries the great stroak in thy Life? What is it that thou contendest for, but to have thine own will. What is the Law or the Rule thou *wouldst live by*, but thine own unruly Will? This would please the sinful World, if every one might be left to live as he will; to do what he will, and to have what he will. What is the Rule that sinners do *actually live by*, but their own wills? What is it that hath kept you from Christ, so many of you all this while? that hath kept you from Repentance? This is your own wilfulness; you have been perswaded to Christ, but you wil not come, you have been perswaded back from your sins, but ye will not come back; you have been instructed in the way of life, but you will not learn, you have been taught and call'd upon to become New Men to become serious Christians, but you will not hearken; you have been prosied to give your selves to Prayer, to studying the Scriptures, to studying your own Hearts, to the ordering your Conversations according to the Gospel but you will not yield unto it; you will walk after the flesh, you will be proud, you will be covetous and Carnal livers, and thus you spend out your days.

Sinners consider, who is it fit should have the government of you? The will of God, or your own wills? What would be best for you, in the end, to be subject to the Law of God or this law of sin? What is it that God would have with you? This is the will of God, your salvation, he would have you to Heaven, he would that these poor souls of yours, whom the Devil hath made Drudges to your Flesh, and slaves to his Lust, and sacrifices to his Malice; God would have you to be Vessels of Honour, to bear his Image, to shine forth in his

Glory, to live in his likeneſs, and to rejoyce in his everlaſting Joy. Man, this is that which God would have, that thou maieſt live in everlaſting Bleſſedneſs, he would have thee to Heaven, and he would have thee by an Holy Life to be fitted for that bleſſed Life, to be made meet to be a partaker of the Inheritance of the Saints in Light. Therefore 'tis that he commands you to Repent, therefore 'tis that he with ſo much importunity perſwades you to Chriſt, that he might waſh you with his Blood, and guide you by his Word, and ſanctifie you by his Spirit, and *preſent you blameleſs and faultleſs before the preſence of his glory with exceeding Joy*, as *Jude* 24. This is the will of God, that you ſhould be thus governed and thus Ordered; that theſe Earthen Veſſels, theſe dirty Souls might be made Veſſels of Honour, and of his everlaſting praiſe.

And what is it that your own wills are for; but to live ſo, that you may be fit for nothing, but to be Veſſels of contempt, to be Fuel for the everlaſting Fire? The Devil and your own Hearts are conſpired, ſo to ſully, and to black you with your ways, that you may be fit for no other place, but to live in the Smoak and the fire of the everlaſting furnace.

Gods will is to bring you to that Inheritance which is reſerved in Heaven; he would have you to have all the Hell you ſhall have on this ſide the Grave, and your Heaven in that Eternity which comes after: Your ſorrows all here, and your troubles here, and hereafter your reſt from them all; but your will is, to have your Heaven here, your good things here, your Mirth and your Pleaſure here, and ſo leave nothing but your Hell for hereafter.

Now which of thoſe two wills, God's will, or your own will is it the beſt for you to be governed by? If you ſay, God's will is better for me to follow; than mine own will; 'twill end beſt, whatever it ſeems to be at preſent; then one would think you ſhould ſee ſo much reaſon againſt this ſelf-will'dneſs, againſt this wilfulneſs, and hardneſs, and obſtinacy in your own ways, as to tremble to think of being left any longer under the Government of your own wills.

Sinners, let me do you a kindneſs this day; let me break the Yoak of Bondage, the will of your fleſh from off your Necks, and unhorſe your Riders; the Devil Rides your wills, and your will rides your Souls, come off from this drudgery, Let me do the Lord this honour this day, to perſwade you under the Government of his will; what God would have me to do, that will I do, as God would have me to live, ſo will

I live; will you ſay the word once? God would have me be a Penitent, and through his grace a penitent I will be. God would have me to be a Chriſtian, a ſincere Chriſtian, and through his help a Chriſtian I will be. God would have me to walk humbly, to live Honeſtly: to live a blameleſs Conſcienceious Heavenly Life, and O this is the Life that I will give my ſelf to. VVhat if you ſhould ſay this word, and ſay it heartily? VVhat if this word ſhould prevail to fetch you off from your wilfulneſs, and the hardneſs of your Hearts, and lay your ſouls at the Feet, and under the Government of the Almighty? VVhat if ſuch a change ſhould now be wrought upon you, that your Hearts ſhould now be brought about from will towards God; from Luſt to Conſcience, from this thy Carnal and Senſual and vain Life, to a Spiritual and heavenly Life? VVould you not bleſs God for ſuch a Change? VVould you not ſay, This is an happy day for me, a bleſſed change the Lord hath wrought upon me? Then hearken to the word you have heard, and ſay the word once, *I will be the Lords*, and from henceforth he alone ſhall have the government of me. You that will not, but will be ſelf-will'd ſtill, will be hardned in your way ſtill, go home and chew upon this thought, *Whither will this wilful hardned Heart lead me at laſt?*

2. *In the converſion of a Sinner, the power of ſelf-will is broken* the Controverſie betwixt God and the ſinner is determined, The Controverſie is, whoſe will ſhall ſtand, the will of God, or the will of the fleſh, in Converſion, the ſinner yields that God's will ſhall be thenceforth his Law. It was foretold of Chriſt, *Gen.* 3. That he ſhould break the Serpents head; the Serpents head is his Power over Man, and his head-quarters is the will of Man, this is his ſtrong-hold, and in the Converſion of a ſinner, the Devil is beaten out of, and hath loſt his ſtrong-hold, 2 *Cor.* 10. 4. *The weapons of our warfare are mighty through God, to the pulling down the Strong-holds*; the will of Man, which is the great Fort or Strong-hold is ſo broken and pulled down, that.

1. *He is heartily willing to reſign up to God, to his Will and Government*; he that before ſaid, not God's will, but mine own, Can now ſay, Not my will, but the will of the Lord be done. He that before ſaid, I will not that this Man, that Chriſt ſhould Reign over me, now ſays, I will not that this fleſh ſhall Rule over me, *Pſal.* 110. 3. *Thy People ſhall be willing in the Day of thy Power*; the day of Converſion, is the Day of Gods Power, wherein the Power of God's Grace is

revealed upon sinners Hearts; in the day of this power, sinners shall be willing. When the Power of Grace hath conquered the Power of Nature, the sinner shall yield and Resign up to God, and be heartily contented to be thenceforth under his Rule and Government. This is the Voice of Converts, which was the Voice of the Church, *Isa.* 26. 13. *Other Lords have had Dominion over us, but now by thee only Will we make mention of thy Name; they are Dead, they shall not live, they are Deceased, they shall not rise;* the old Lord is dead, it is deceased, and shall never rise; sin shall no longer have dominion over us, the devil shall no longer, Will shall no longer have the Dominion over us; to thee, Lord, to thee only do we resign up our selves. I resign to the Lord, I subscribe to the Lord, I give the Hand to the Almighty, and put my Neck under his Yoke for ever; his I am, and him alone will I serve. This is Conversion, this breaking off from under the dominion of your own wills, and resigning up to the will of the Lord.

2. *He doth actually submit to, and obey the will of God.*

A Convert doth not only say, I will submit, I will obey, but he doth submit, he doth obey. The old Will, will be contending still for the government, but the Heart now answers, as the Men of *Sodom* to *Lot*, Gen. 19. 9. *Stand back, this Fellow came in to sojourn, and now he will be Lord.* Stand back O my Carnal Will, stand back, this stranger shall no longer be Lord over me, I have resign'd up my self to the Lord, and him will I obey. Yea, and his will it doth obey; this is the will of God that he repent, and the Convert doth repent, this is the will of God that he be Holy, and harmless, that he walk in all the Commands of God blameless, and this he sets his Heart to do, *Ps.* 119. 3. *They do no iniquity, they walk in his ways.*

3. *Yet the will is not so broken, but that this Self and Flesh hath a Root remaining in it*; and this Root will be springing and growing up again; *like that Root of bitterness* mentioned by the Apostle, *Heb.* 12. 15. That Root of Malice, that Root bearing Gall and Wormwood; the Apostle warns them to look to it, that it spring not up again to trouble and defile them? this Root, that self hath even in the will of Converts, how often doth it actually spring up, and trouble and defile them? There's scarcely any business but self will have a stroak in doing of it; there's scarcely any Duty but self strikes in, and spoils it in the performance. O how much of this self-willedness is there to be found even amongst Christians? How often is it, that their wills are set upon vanity? and how strongly

ly are they often set upon their own wills? How heady and wilful are they in their way? What stiffness and tenaciousness is there of their own purposes? They will not be advised, nor perswaded out of their course: though as to the main, they have resigned themselves up to the will of God; yet in many particular cases, either upon the mistakes in their Opinions, or being overswayed by corruption, they are head-strong in their way, and will not be turned back. When they come to themselves, it is their shame and Affliction it should be so, yet too often so it is, that this self-will'dness carries them on, even against Counsel and Conscience.

It's true, where this self-will does carrie the main stroak in the Life, where the ordinary course and way of the Life is Governed by will, there's no Conversion, but there's no convert but more or less does groan under the Usurpation and Tyranny of this self and flesh. You that are Christians would never have liv'd as sometimes you have done, would never have carried it as sometimes you have, so much against Judgment and Counsel, and the most serious advices; if will had not had too much power over you. We should be even all of us more considerate and deliberate in our goings, we should be More easily intreated, and perswaded back from running headlong on in some of those wayes which cost us sorrow afterwards, if this self-willedness had not prevailed in us.

4. *Therefore there is a necessity, that the Heart be kept under Government.* The Government of the Heart, is to the same end and of the same necessity, as the Government of a Kingdom. The Government of a Kingdom, is to be for the encouraging of the good, and for the terrour and suppression of the evil, *Rom.* 13. 3. And to the same end is the Government of the Heart; to foster, and cherish, and maintain, and keep alive the good that is in it; and to crush, and keep under the evil that is in it. If self-will hath an evil Root in the Heart, if this evil Root be apt to spring up, then is there necessity of governing the Heart, to keep it under.

To the governing the Heart, is necessary a double instrument, *a Spur and a Curb*; a spur to the good that is in us, to quicken grace, and keep it in action; a Curb to that which is evil in us, to curb and hold under corruption; these two instruments of Government, are *the reward and punishment*; the blessed reward will be a spur to Grace, the punishment to come will be a Curb to Lust and Flesh; the eying these two great recompenses of reward Glory and wrath, the hold-

ing the ſenſe of that life and Death upon the Heart, is a great part of our exerciſing this Government upon us: thy ſelf-will is ſuch an obſtinate Enemy, as nothing but Fire and Sword, the Fire of Divine Indignation, and the Sword of Divine vengeance, will conquer and ſubdue it. There muſt be Government, and there muſt be ſevere penalties kept in fight, or there's no good to be done.

Friends, If ever you would Conquer this ſelf-will'dneſs, ſhew it the Fire, the Racks, the Gridirons, the Gibbets, the everlaſting Priſon, that It's ruſhing and hurrying you upon:

Self-will'dneſs is not only a kicking againſt the pricks, but a running upon the Pikes of Divine Vengeance; thou art heady, and wilful in thy way, thou art ſet upon thine own will; whatever thou likeſt, and art pleaſed with, thou art ſo ſet upon it, that there's no perſwading thee back; but be adviſed, take heed: if thou wilt be wilful, at thy Peril be it; look before thee, to the precipice, by which this ſelf-will'dneſs is tumbling thee Headlong down into the Everlaſting Pit; whenever you feel *will* begin to riſe, and work, work againſt Reaſon, work againſt Conſcience, work towards iniquity and vanity, when you feel this ſelf-will getting up, lay hold on the Bridle, put on the Curb, give check to it with all your might; look towards the Land of Darkneſs, whither it's carrying thee? when the fit is up, the wilful fit (for though there be an abiding habit of wilfulneſs in the Heart, yet it comes forth but by fits) when the wilful fit is up, think, Lord what now? Whither is this wilful will driving me? What will be it's fruits and Wages? What end am I like to come to, if this be my way? Stop, Oh my wretched Heart, ſtrike ſail, Oh my obſtinate will, take counſel, be well adviſed, and run not thus headlong upon thine own ruin.

O hold up ſuch Government in your Spirits, that your Hearts may be tractable, and flexible, plyable Hearts; let them be ſtiff, and faſt to the concernments of God, but looſe and eaſily withdrawn from the intereſt of Self-Stiff againſt ſin, ſtiff againſt Temptation, reſolute for holineſs. Is thy will brought about for God, for Religion, for Conſcience? Stand to it to the death; never be perſwaded out of your Religion, never be perſwaded out of your Conſciences, or Conſciencious walking; let your Hearts be reſolved for the greateſt ſtrictneſs of Religion, and be ſtrict and ſtiff in ſuch Holy reſolutions; but never again be ſo ſet upon your own wills, your Carnal wills here get a pliable Heart, never to be perſwaded

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off from God, easily to be perswaded back from Self and flesh. It's Prophesied, *Isa.* 11. 6. There shall be such a change wrought upon the rough and furious and ravenous Spirits of Sinners, by the power of Christ, that the wolf and the Leopard and the Lyon shall be so tamed, *that a little Child may lead them.* They shall be so flexible and pliable, that they may be easily lead; that the least Items or Intimations from God, or from Conscience, may bring them to any thing; that when Lust puts hardest upon them for sin, when Self presses most impetuously upon them for minding or pursuing it's Interest, or will, a word from God, an Item from Conscience, may bring them about after the Lord, that self may never be able to fortifie them against conscience, but that conscience may with ease break the bands, & loose the cords of self and command them after their God. It was said of *Cæsar*'s Souldiers, that where his Interest was concerned, they were more then men, in their own concernments they were less than Women. Let the servants of Christ learn so much of the Souldiers of *Cæsar*; let them be so true, so fast to the Interest of Christ, and Religion of Holiness, that they may be above the Spirit of a man; and so the Spirit of a Christian is above the spirit of a man; but let them sit so loose from the interest or the Commands of Self, that a Woman, or a little Child may bring them back from the pursuance of it; that such a word from whatever Mouth it comes, what is this self or this flesh to thee, that thou so hearkenest to it, or insistest so upon it? Wilt thou obey thine adversary? Wilt thou cleave to thy morral enemy? self is no better; 'tis the worst enemy thou hast, & wilt thou feed thine enemy, strengthen thine enemy, fight for thy enemy? That such a word may be enough to countermand the will of the flesh, & to bring the *Heart* back from obeying its strongest motions and Lusts. This will be the blessed fruit of a due heart-government, the defeating and subduing of Self-will and the sweet and easie compliance of the Heart with, and its complacency in the will of God; and it will be no hard thing for such a soul to say, Not my will, but the will of the Lord be done.

3. *Self-love.*

1. *There is a Self-love which is our duty*; there is an innate Principle of Love, planted by God himself in the nature of Man, in his state of Innocency. God hath made all men living lovers of themselves, and he would have them so That word, *Thou shalt love thy Neighbour as thy self*, evidenceth that

that we must love our selves. The fruits of this self-love are,

1. *Self preservation.*
2. *Self-blessing.*

1. *Self-preservation*, the securing our selves from Mischief, the saving our selves from danger, *Acts* 2. 40. *Save your selves from this generation.* He that said, *Save your selves from this evil generation*, hath therein said much more; save your selves from Condemnation: To save our selves from sin, to save our selves from Wrath, to save our souls, this is a great duty lying on every man in this World; and this self-saving, or self-preservation, our Self-love will prompt and press us to. He that loveth himself will save himself, he that duly loveth his soul, will do what he can to save his Soul. That men destroy and Damn themselves, that men neglect Christ the Author of salvation, that men neglect Religion and Godliness; the way of salvation, is for want of a true love to themselves. Sinners, Christ is preached unto you, and tendred to you, and if you lov'd your selves better, you would love Christ and accept of him. You are exorted to repentance, to Godliness, and if you loved your own Souls, you would repent and be holy. Thou art an hater of thy self, an Enemy, a Murderer of thine own soul, who art not a lover of Christ, and of Religion and Godliness. What a Brute art thou, O sinner? yea worse than a Brute; thou canst love thy Friends, thou canst love thy Wife and thy Child, thou canst love thy Companions, yea thou canst love thy sins and thy lusts, only thou hast no love to thy Soul. 'Tis laid down as a mark of wicked Persons, among many others, 2 *Tim* 3. 3. *Without natural Affection*: For a Child to be without natural Affection to the Parents, for Parents to be without natural Affection to the Child, for men to be strangers to their own flesh, without natural Affection to their Friends or Relations, this is a mark of a wicked Man. What is it then for men to be without natural Affection to their own Souls? wilt thou say thou lovest thy soul, when thou so sadly neglectest thy Soul? when thou takest no care for thy Soul, when for the love of thy Lusts, and thy Pleasures, and thy Companions, thou wilt Damn thy Soul?

Sinners, what have you done for your souls ever since you were born? You have done something for your Flesh; you have fed it, and cloathed it, and wrought hard for it, to get a provision and maintenance for it; but what have you done for

for your Souls? what pains didst thou ever take that it might be well with thy soul? what knowledge hast thou gotten? what grace hast thou gotten? What peace for thy soul? hast thou gotten peace with God: hast thou done any thing toward the reconciling thy Soul to God? thou knowest how little thou hast done; thou hast loaden sin upon thy Soul, thou hast loaded guilt upon thy soul, thou hast left it like the Soul of a *Laodicean*, *Rev.* 3. 17. *Poor, and miserable, and Blind, and Naked*; that Soul within thee is a miserable Soul, a guilty Soul, a blinded hardned Soul, a polluted naked Soul; it would make your hearts ake if you consider'd it, in what woful wretched case you have left your souls to this day. If you have so much sense in you, think of it, and lay it sadly to Heart, what a miserable case you have left your souls in; the reason of this is, because you are without love to your souls, hence is it that you have had so little care of your Self-preservation.

2. *Self-blessing*, Isa. 65. 16. There is a self-blessing, that is our Duty; *Let him that blesseth himself in the Earth, bless himself in the God of Truth*: He that loveth himself will bless himself. There's a double self-blessing. *A seeking our own blessedness.* Self-love will prompt us to seek an happiness for our selves; not only to save our selves from Misery, but to bring our selves to blessedness. The Blessedness which true self-love wisheth and seeketh for self, is in God, in the God of truth. He that truly loves his own soul, can be content with nothing less than God, for the blessedness of it. No state, no Inheritance, no Treasure can satisfie him below Heaven and everlasting glory. There's not a man of you that loves his Soul, but he is seeking Glory, and Honour, and Immortality for it; he is taking care, and taking pains, to get a place in Heaven for his Soul, to lay up treasure in Heaven for it. Dost thou love thy self, who dost not bless thy self, or seek a blessing in God for thy self? Dost thou bless thy Self in God, who slightest God, who carest not for God, and who refusest the blessing of God, and this for the sake of thy Lusts and Pleasures? Sinner, lovest thou thy Self? lovest thou thine own soul? O seek a Blessing for it, a blessing in God, a blessing in Heaven for it.

2. *At enjoying and rejoycing in your own blessedness*: Loving our selves aright, is part of the fruition and enjoying our selves, as loving God is of the fruition of God. No man that loves himself, but he would enjoy himself, and bless

bleſs himſelf in the reflection on his own happineſs. And this is the ſelf-bleſſing mentioned, let him *bleſs himſelf in the God of Truth*; that is, let him ſatisfy himſelf, let him comfort himſelf, let him enjoy and rejoyce over himſelf upon this account, that the God of Truth is his God, and his happineſs: Let him not bleſs himſelf in the Earth, that riches are his that Pleaſures and Honours are his, that he hath the World, at will, but that the Lord God is his; let him not chear himſelf with the Rich Man's Song, *Luke* 12. *Soul take thine eaſe*, thou mayeſt enjoy thy ſelf, for *thou haſt goods laid up for many Years*; but let him take up the *Pſalmiſt*'s Song, *Pſal.* 116. 7. *Return unto thy reſt O my Soul*; herein thou mayeſt bleſs thy Self, herein thou mayeſt comfort thy ſelf, *the Lord hath dealt graciouſly with thee.*

Friends, you whoſe God is the Lord, you are the Men that may bleſs your ſelves, you are the Men that may enjoy your Selves; you may look into your Hearts with comfort, you may look upon your ſtates with Joy; you may bleſs your Selves that God hath given you ſuch an Heart; you may bleſs your ſelves that God hath given you ſuch a Portion. You that have an Intereſt in God, and this witneſſed by the Image of God upon your Hearts, you may enjoy your ſelves and take comfort, as often as you look inward, and ſee the Marks and the Prints of Divine Grace ſtamped upon you; your very love to your ſelves will make you to rejoice over your ſelves, as often as you view the bleſſed Frame into which the goodneſs and Grace of God hath brought you: Well this ſelf-love with it's fruits, *Self-preſervation*, and *Self-bleſſing*, is our duty; and the Lord hath planted it in our Hearts, on purpoſe to bring us on upon all our other Duties.

God makes great uſe of this innocent Self-love, in his Government of the World. God Governs by Laws, and Laws Govern by their Rewards and Puniſhments, and Rewards and Puniſhments have their Efficacy by Vertue of this love of our ſelves; what would Laws ſignifie, were there no Rewards to the Obedient, nor Penalties to the diſobedient? Theſe are the ſinews and ſtrength of Laws; and what would Rewards and Penalties ſignifie to us, were we not lovers of our ſelves? Our ſelf-love prompts us to ſeek our good, and to prevent our miſery. As far as we love our Selves, we deſire our own Happineſs. 'Twas Self-love, that made thoſe many, *Pſal.* 4. 6. To ſay, *who will ſhew us any good?* 'Twas the *Pſalmiſt*'s Love to the Church,

Pſal.

Psal. 122. 9. That made him say, *I will seek thy good*; and hence 'tis that we endeavour the prevention of our ruin; Self-preservation is the Fruit of Self-love. Self-love is the first spring and motive to Religion; 'tis true, when we come to be Religious indeed, there are higher motives; the love of God, the Love of Christ is the great Argument to carry us on in sound Religion, when we come to be Christians, then the main Motive to Christianity is, that which Christ used to *Peter*, *John* 21. 15. To faithfulness in his Ministry, *Lovest thou* [*me*] *Feed my sheep. Lovest thou me? Feed my Lambs, If ye love me, keep my Commandments*, *Joh.* 14. 15. But the first Motive to bring us to be Christians, is this self love. Lovest thou thy self? Then give thy self to Christ. Lovest thou thy soul? Then be a Christian. Christ is the only way to blessedness; *He that hath the Son, hath life*, 1 Joh. 5. 12. *And he that hath not the Son, hath not Life.* Christ is the only way to blessedness, and the only security against misery, against Everlasting misery. *There is no Condemnation to those that are in Christ*, Rom. 8. 1. *There is no Name under Heaven by which we must be saved*, saved from Death, from Eternal Death, *but by the Name of* Jesus, Acts 4. 12. Now when Christ says, *Come unto me, and ye shall have rest*, Mat. 11. *Follow me, and ye shall have Treasure in Heaven*, Mark. 10. *He that is ashamed of me, of him will I be ashamed before my father that is in Heaven*; the intent and meaning of all this is, if you love your selves, come to me; if you love your souls, keep my Commandments; if ever you would, that those souls of yours should be happy souls, if you would not that they should be lost, and Burned and Drowned in everlasting Destruction, if you love your souls, and wish their good and happiness, if you would not be your destroyers and Murtherers, if you have so much love to your souls, that you would they should be saved, and would not that they be Damned, then come unto Christ, then be followers of Christ: then believe, then repent, and obey the Gospel. If you love your selves be holy, if you love your selves be Heavenly minded, if you love your selves be humble, be painfull, be Circumspect, and walk in all things as becometh the Gospel. By the way, I exhort you to improve and maintain your true self-love: I say not to you only, Husbands love your Wives. Parents love your Children, Christians love one another; but every one of you, love your selves. If you love your selves, you will love God, if you love your selves, you will

will love Christ; if you love your selves, you will love godliness; if you love your selves you will be the followers of God, the Disciples of Christ, and will give your selves to live godly in *Christ Jesus*. See therefore that you love your selves, that your poor Souls may grow more dear to you. Be more Zealous for the salvation of your own Souls, be more fearful of their Damnation, be more tender of wounding and wronging your Souls. Take heed of sin, *Prov.* 8. 36. *He that sinneth wrongeth his own Soul; all they that hate me, love Death.* You that sin against God, ye wrong your own Souls. Love your Souls better, and you will never be such proud livers, or such Worldlings, or such Drunkards, or Rioters; you would be sober, and serious, and circumspect: If you lov'd your selves better, you would take heed of this Lying, and these Oaths, and this unrighteous Dealing, of this hardness of Heart in your sins; you would fall upon your Knees, you would fall upon your Faces, and be ashamed, and bewail and repent of your sins, and return to the Lord from them all, had you more of this true Self-love within you.

Sinners, why come you not to Christ? Why will you not yet be perswaded to repent? Why Man, hast thou no love to thy self? The Apostle tells us, *Eph.* 5. 29. *No Man ever yet hated his own Flesh, but nourisheth and cherisheth it.* He useth that word, to press Husbands to love their wives, who says he, are their own Flesh. Dost thou not love thy self? What wouldst thou say of a Man, that doth not love his Wife, but would play the Tyrant and Tygre, brawling and snarling, yea fighting and beating her? You would say, This, were a Monster among Men, rather then a Christian; worse than the very Brutes, amongst whom its seldom seen, that the Male snarleth, or biteth, or pusheth at the Female. What then is he that loveth not his own soul? Lovest thou thy self? Lovest thou thine own soul? Then take heed of going on in thy sins; then take heed of standing it out against Christ. You hear what a reward there is for the righteous, you hear what an inheritance Christ hath laid up for his saints, an inheritance in Light, life, love, Joy, everlasting pleasure, and everlasting Glory; Christ would make those poor souls, blessed souls, joyful souls, glorious souls partakers of the everlasting Riches of his Glory and Joy: But what, wilt thou say, My Soul shall have no part in it? My soul shall never come there; my Lot shall never be with the saints, but shall be without, amongst Unbelievers, Impenitents, amongst Dogs,

Dogs, and Sorcerers, and Idolaters? In refusing to come to Christ, to Repent, and be made Holy, thou sayest in effect, my Soul shall never come to Heaven? Let it to Hell, amongst Dogs, and Devils, and that vile and wicked Generation of the Damned. But sinner, hast thou forgot that thou art a Man? Art thou a Monster of Men? Hast thou lost all love to thy Self, to thine own Soul? Doest thou neither love nor pity thine own Soul? Wouldst thou that Christ should ever love thee, when thou wilt not love thy Self? Wouldst thou that Christ should ever pity thee, when thou wilt not pity thy self?

O Sinners, love your own Souls, pity your own Souls, be not so cruel and hard-hearted to your selves. Will you for the love of your lusts, for the love of the World, sell your souls to the devil, sell them to Hell, to make faggots for the everlasting Burnings? Where are your Bowels? O pity, pity that poor Blind and miserable Soul of thine, and bring it to Christ for pity's sake; go on in thy evil ways no longer, be a drunkard no longer, a Worldling no longer, a Lyar, a Scoffer no longer, be no longer hardned in your sins, but come away to Christ, and escape for your Lives; if you love your selves, come, if you have any pity for your selves, come; let the dread of the Cruelties of the Devil, bring you back from following him, and come you in, and cast your selves upon the Blood. upon the Bowels, and Compassions of *Christ*, who is such an high Priest, as can have compassion upon the ignorant, and those that are out of the way, and even on the worst of sinners, that will return to him. What shall I say more to you? I will speak but the same words, let every one of you see that he so love [himself] as Christ loved the Church, washing it and saving it by his Blood. Love your selves and save your selves; love your selves, and bless your selves in the God of Truth. Don't bless your selves in the Earth, in your Money, in your Lands, in your carnal Pleasures, in your Carnal Friends; these things are not, nor ever think they will be, your Blessedness; but bless your selves in the God of Truth; bless your selves in *Jesus*; *whom God hath sent to bless you, in turning you from your Iniquities*, Act. 3. 26. Turn to Christ, and you shall be blessed; be believers and you shall be Blessed; come in this day, and let your Names be written among the blessed of the Lord; come every one of you, and put in your Names among the Disciples of *Christ*; Let me be one, Lord, let me be another, write down

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my Name for one among thy Disciples; I am willing to be thine, and do solemnly covenant, and this very day give my self to Thee. Who of you are there that will thus come in? Will you be perswaded to it, or must I lose my Labour? Are there any of you? Is there any one of all the sinners in this Company, that will thus come in? Come then in the name of the Lord; come get your Names to be thus written in the Lamb's Book, and he will write it in Heaven, there it will be found in the last day, written in the Book of Life; this do, and then you that have been hitherto the Haters, and wrongers, and Cruel, will hence-forth appears to be Lover of your own Souls.

2. *There is a sinful Self-love*; this is the great Heart Idolatry, and the root of all rebellion and Disobedience to God. Here I shall shew you.

1. *what this sinful Self-love is*;

1. *It is a love of mistaken Self*; of Carnal-self, a love of the flesh, and it's Affections and Lusts; a Love of that flesh which *Christ* would have us to hate and deny, *Mat.* 16. 24. [*Himself*] that is his flesh, or Carnal-self; Men are mistaken in themselves, and count that their self which is not their self; as *Christ* said to the Woman of *Samaria*, *John* 4. Concerning her Husband, *He that thou hast* for an Husband, *is not thine Husband*; so may it be said to Sinners, That which thou takest for thy Self, is not thy Self; this flesh which thou takest for thy Self, and lovest as thy *Self*, is not thy *Self*. You that love your flesh, you love your Enemy; you that please your flesh, you are pleasing your Enemy; you that are working for your flesh, and providing for your flesh, and pampering your flesh, you are working for, and feeding your Enemy; you count you are seeking of, and working for your Self; no, 'tis for your Enemy! this flesh is your Mortal Enemy, Now this is one sort of sinfull Selflove, when we love our flesh, or our Corruptions; when we love our Selves, as fleshly-minded Men; when we love to please, and provide for, and satisfie our fleshly minds, when we foster and cherish this flesh.

2. *An inordinate Love of our selves Natural*; when we love that which is our selves, more or otherwise than we ought to love it. Our natural selves, our Bodies and our Souls are to be loved, *ut supra*. We ought to love

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our selves, not our Souls only, but our Bodies also, and so to love them as to seek the good and well-being of our selves; not only our Eternal but our Temporal well-being; we may love our ease, and our freedom from Pain; we may love our Credit, and our freedom from Reproach and Disgrace; we may love our maintenance and freedom from want; yea, we may love our beauty and comelineſs, and freedom from Deformity; and we may so love as to maintain and provide for our selves in all these respects; to maintain our selves in Health, to preserve our selves from temporal misery, to provide for our temporal necessities; but now our sinful Self-love is, when we love our Selves more or otherwise than we should.

1. *When we love our selves more than God*: When we love our selves to the neglect of God; as Christ said, *Mat.* 10.37. *He that loveth Father or Mother more than me, he that loveth Son or Daughter more than me*, so may it be said, he that loveth himself, his own flesh, his own life, more than me, *is not worthy of me.* Much more, when our Self-love makes an abatement of our love to God, when Self is lov'd so much that God is lov'd the less, when the more Self is minded or cared for, by so much the less God is regarded.

2. When we love Self as separated from God, or otherwise than in subordination to God, when our love determines in Self, and rises no higher; every man should love himself, but it must be for the sake of God, whose servant he is, and whose Image he bears.

3. *When we love our selves to the prejudice of the love of our Neighbour*: The word is, *Thou shalt love thy Neighbour as thy self*; thou shalt love thy self, but so, as it may not hinder thee, from loving thy Neighbour. When Self Monoplizes our love, when our Love which should be a Common, is an Enclosure, and is impropriated and confined to our selves; when we so intensely love our selves, that we love no body else, or care for no body else, or at least love not others so much as we should; when we care not whom we displease, so we may but please our selves; when we care not whom we neglect, so we may provide for our selves; when we care not how it be with others, let them be in sickneſs, let them be in want, let them starve, let them die, we care not how it be with them, so it be but well with our selves; when our self-love is only for the advancing of Self-Interest, and will invade and

encroach upon, and wrong the Intereſt of others, when we can thereby advance our own. Lay theſe things together, and therein you may ſee, what ſinful Self-love is, a love of miſtaken Self, or an inordinate love of our natural Self.

2. *That ſinful Self-love is the great Heart-Idolatry, and the root of all Rebellion and Diſobedience to God.*

1. *It is the great Heart-Idolatry.* Whatever we love more than God, we make it a God; yea, when we love any thing equal with God, or in ſeparation from God, and not in ſubordination to God. If we love our Selves only for our ſelves, we therein deny the God which is above: As he that loves Riches only for Riches ſake, as he that loves his meat and drink, only for the Pleaſure he hath in eating and drinking, ſo he that loves himſelf, only for ſelfs ſake, is an Idolater. Whatever we make our laſt end, we make our God: Therefore as the Apoſtle, 1 *Cor.* 10. 31. *Whether ye eat or drink, or whatever you do*, ſo whatever ye love or regard, or deſire, let it be all, let it be only *for the glory of God.* Rom. 11. 36. *To him are all things*; by him they were made, and to him they muſt be directed. O beloved, what an Idolatrous place is the Heart of man become! O what an Idolatrous Heart is there then of every one of us! Is Self-love Idolatry? then who of us can be free from this charge of Idolatry? we have every one of us more or leſs ſet up this Idol Self in our Hearts. Do we not love miſtaken Self, our Sinful fleſh? do not our Hearts go after our Covetouſneſs, our Carnal eaſe, our Carnal Pleaſures? do we not love that Carnal Self which ſhould be denyed, which ſhould be Mortified and Crucified? do none of us ſo love, as to cheriſh our fleſh, and make proviſion for the fleſh? thou haſt a proud Heart, and doſt thou not maintain and keep up that Self-eſteem? thou haſt a covetous Heart, and doſt not thou nouriſh and feed thy Covetouſneſs? Thou haſt a Luſt after thy Carnal Pleaſure and Liberty, and thou indulgeſt it all thou canſt; thou loveſt to be high, thou loveſt to be Rich, thou loveſt thy Pleaſure and thy Liberty; theſe things thou loveſt, and doſt thou not love them more than God? the more thou luſteſt after theſe things and the more thou haſt of them, is not God ſo much leſs loved and regarded? Doſt thou not know, that if thou

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hadst checked and crossed that proud mind, if thou hadst denyd that Covetous Heart, the Lord God should have had more of thy regard, more of thy Love than now he hath had? do you not think you should have lov'd God better if you had lov'd the World less, or your Ease, or your Appetite less? behold these things have broken in and encroacht upon Gods right, have carried away Gods due; this self, for whose sake all these are loved, this Self hath stolen into the Heart, and carried it away after it.

O what a woful thing is it, that it should be said of any Professor of Religion, that this should be said of them, it were well for these men, or at least better than 'tis with them, if they loved God but as well as they love their flesh, if they served God as heartily as they serve their Covetousness, if they were set upon the Pleasing of God but as much as they are set upon pleasing their Appetites, if they were delighted in God as much as they are delighted in the World, if they could find as much Pleasure in the meditation of God and Exercises of Religion, as in the businesses of this life! Thou knowest it is not thus with thee, thou dost not love and Delight thy self in God, as thou lovest and delightest thy Self in this earth and flesh. Is Communion with God, is communing with thy own Heart about the things of God, is conversing with God in Prayer, in holy Contemplation and Meditation; is the exercising thy Faith on God; thy Hope on God, and thy looking into the Gospel of God, and searching out and feeding upon the Blood and Bowels and unsearchable Treasures laid up in Christ; is the exercising thy Self in these things as great a Pleasure to thee, and dost thou find as great a delight in them, as thou findest in eating and drinking, in buying and selling and getting gain? dost thou love to be praying or to be Praising the Lord, as thou lovest to be getting Money? dost thou love to be sending thine Heart to Heaven, and there to solace it in the thoughts and joyes of the Lord, as thou lovest to be thinking of thy Corn, or thy Cattel, or thy Income by thy Trade? Thou knowest thou dost not. Canst thou say with the Psalmist, *Psal.*84. 1, 2. *How amiable are thy Tabernacles, Oh Lord, my Soul longeth: yea, even fainteth for thy Courts, mine Heart and my flesh cryeth out for the living God: A day in thy Courts is bet-*

ter than a thousand; a door in thine House, is better than all the dwellings of the world; Lord, lift up thy Countenance upon me, and that shall put more gladness into mine Heart than when their Corn and Wine increased? Let the Corn and the Wine be whose it will, so that the Lord God will be mine, let this World go Cross and Frown upon me as it will, so that the Face and Countenance of God do but shine upon me; let me be poor rather than a Stranger from God; let me want an House, or want Money, or want bread, rather than want the presence of God: canst thou say so, heartily say so? Thou knowest that thou canst not; the good things of the earth, the Riches and the Pleasures of the Earth are the Riches thou lovest, and the Pleasures thou lovest, and thou couldst be content to be straitned in the Lord, so that thou mightest abound in these carnal things: Is it so with the? O what a Heart hast thou? what dost thou think of thy self? art not thou an Idolater, a Lover of Money more than a Lover of God, a lover of Pleasures more than a Lover of God, a lover of thy Self and flesh more than a lover of God? and yet, art thou not an Idolater? Doth thine Heart go a Whoring after thine Idols, run away from God after thy Money, run away from God after thy Pleasures, run away from God after thy Self and flesh, and yet not an Idolater? art thou an Idolater then, an Idolatrous Christian, an Idolatrous Professor? O! how is it that such a thought does not fill thy Face with shame, and set thy Soul a weeping and cause trembling and astonishment to take hold upon thee? What Friends, is it nothing with you to be Idolaters, to have Idolatrous Hearts, whoring Hearts, whoring from God, and whoring after your Flesh and the Lusts thereof? sure Friends it would make the best of our Hearts to ake, if we were sensible, what degrees of this Idolatry there were to be found in every one of us; and many of us I fear, it would convince that they are Idolaters to so high degree that there is nothing of true and real love to God in them:

2. *It's the Root of all Rebellion and Disobedience.* Self-love, 2 *Tim.* 3. 2. Is put in the Head of a black-troop of Lusts and Wickednesses; *Men shall be lovers of themselves*; there's the ring-leader, and what follows? behold a troop cometh; *covetous, boasters, proud, blasphemers, disobedient,*

bedient to Parents, unthankful, unholy, without Natural affecti-on, Truce-breakers, false Accusers, incontinent, fierce, despisers of those that are good, Traitors, Heady, High-minded, lovers of Pleasure more then lovers of God; what a Regiment of sins is here, led on by Self-love! And observe it, lovers of themselves lead on the Van, and lovers of Pleasures bring up the Rear.

Heart-sins, are Root-sins, and Self-love is the Root of these Roots; Pride is the Root of Contention, Malice is the Root of Revenge, Covetousness is the Root of Oppression, and self-love is the Root of them all. The Apostle says, 1*Tim.*6. 10. *The love of Money is the Root of all evil*; and Self-love is the Root of the love of Money; particularly, that you may know what a mischievous evil this Heart-sin of Self-love is, and how pregnant of all other wickedness, consider that it is.

1. *The Rot of all Religion.*
2. *The Root of all unrighteousness and unmercifulness.*
3. *The Root of all sinful Brawls and Quarrels.*
4. *The Root of sinful Self-seeking.*

1. *It is the Rot of all Religion*; that is, where it is predominant, and carries the main stroak in our Religion. It is the Rottenness of the Heart, under all its most specious Religious Pretences or Performances. All sincere Religion is animated by the Love of God; the love of God is the Soul of Religion. If there be no love to God in our profession of Religion, if no love to God in our practises of Piety, if no love to God in our Prayers, no love to God in our Fastings and Alms, All our Religion is Rotten at Heart; Self-love which is it's only Root, is it's Rottenness; Self-love will.

1. *Limit our Religion.* 'Twill limit it by self-Interest; no more, nor, no other Religion will it allow, than will serve our Carnal turns; no farther may we go in it than will consist with this love of our selves; whatever part or exercise of Religion will pinch upon the Flesh, the self-denying part, the self-abasing part, the Flesh-mortifying part of Religion, unless it be to some further Ends, Self-love will never bear it. So much professing, so much Praying and Hearing, as will consist with our Ease and our safety, as will not put us to too much pains or expose us to too much danger and reproach; so much Religion, as will not hold us in too strictly and severe-

ly, and closely, Self-love will bear it; but where the Yoak of Christ wrings and galls, there it must be thrown off.

2. *It will corrupt our Religion, and turn it into Hypocrisie.* Selfish Professors are Hypocrites, and all their Religion is Hypocrisie, and Hypocrisie is the rotteness of the Heart. You that are professors, see to it, that ye be not self-loving Professors; if ye be, whatever there be in your Tongues, or your Looks, or your Religious performances, you are rotten at the Core, rotten in your Hearts. It is love to God, wherein our sincerity lies; Self-love is our Hypocrisie; and where this rotten Self-love hath tainted your Hearts, your Hearts will taint and corrupt all your duties, it will pervert and corrupt all that ever you do, and turn it into quite another thing; your Religion is no Religion, your Christianity is no Christianity, your Praying is no Praying, your Spirituality is but fleshliness; your Heavenly-mindedness is but Earthiness, your seeming fruitfulness is but Emptiness and barrenness: *Israel is an empty Vine, he bringeth forth his Fruits to himself*, Hos. 10. 1. *Israel* seemed to be a fruitful Vine, that had her Clusters upon it; there were Clusters of Prayers, and Clusters of Sacrifices, and Clusters of Alms; *Israel* had their Fruits, and yet they were but a barren and empty Vine; how so? Why whatever Fruits they had, they were all brought forth to Self; Self brought them forth and Self eat them up; there was nothing for God, *Israel* was an empty Vine to him, her Fruits were to themselves.

Friends, would you not be rejected for Barren empty Vines; for false-hearted and rotten Professors? Would you not be found rotten at the Core? See that it be the Love of God, and not this Self-love, lying at the Bottom, at the root of your Religion.

2. *It is the Root of all unrighteousness and unmercifulness to Men.* Self-love will never learn that Lesson, *to do to others as it would be done by*; it will catch all it can; and keep all it has; Self must be advanced, Self must be enriched, whoever be ruined by it; all manner of Frauds and Deceits, all manner of Oppressions and Wrongs, all Mens underminings, all Mens over-reachings of their Neighbours, all Mens falshoods in their Words, their Promise-breakings, their Lyings, all their falshood in their Dealings, in their Tradings, in their deceitful words, in their deceitful

ceitful Weights and Measures, all this Unrighteousness, 'tis their Self-love that puts them upon it; so they may get for themselves, and enrich themselves, how wicked soever the means or ways be to it, they care not who be impoverished or ruined. And where self will not suffer Men to be righteous, it will less suffer them to be merciful; what they are so much for getting, they will be but little for giving: the Hunger and Nakedness, the Pinching and Pining, and even Starving of so many poor amongst us, the short Alms they can get, and that little, that it's so hardly come by, the failing of Compassions, the shutting up of Bowels against those that are in need, this is all from Self-love. I shall need it for my self, I need it for mine own, I cannot spare it, that's often the Word, that must go in stead of an Alms.

3. *It is the Root of all Brawls and Quarrels, and Contentions in the World.* Whence are there such Multitudes of troublesome *Law-Suits?* What are they, but the contendings of Self with Self; one says 'tis mine own, and I will have it, whatever it cost me; another says, 'tis not thine, but mine, and I will have it; this *Meum* and *Tuum*, how hath it set the World together by the Ears? Not that there is unrighteousness in all suits at Law, the Love of God may sometimes put Men to make use of the Law of Man; but those unjust or unreasonable contendings about trifles, or for that which is none of their own, in hope by their Might or their Money, to Rob the poor of their Right, these are pernicious Quarrels, and 'tis Self that sets them on.

4. *Its the Root of Self-seeking.* Holy Self-love is the Root of Holy Self-seeking; as the love of God is the Root of seeking God, so sinful Self-love, is the Root of all sinful self-seeking; and sinful self-seeking, is contrary to the seeking of God. The love of God is the Root of our seeking God. These two, Love of God, and seeking God, are put both together in one Promise, *Prov.*8.17. *I love them that love me, and those that seek me Early shall find me.* Isa. 26.9. *With my Soul have I desired thee*, there's the love, and what follows? *With my Spirit within me will I seek thee Early*; the love of God will set us a seeking God; ('tis in vain that thou sayst, I love God, if thou canst not say also, I seek God;) and the love of Self wil put us on self-seeking; and this sinful self-seeking

ing is ever contrary to the ſeeking of God, *Phil.* 2. 21. *All ſeek their own, not the things that are Jeſus Chriſt's*; all ſeek their own things, that is, their own Carnal things; and thoſe that thus ſeek their own, ſeek not the things of Chriſt; there is this difference betwixt Self-love and the Love of God; Self-love *divides Intereſts*, Self ſtands ſingle, and hath a ſeparated and divided Intereſt; that's the Intereſt of Self, which is the Intereſt of none elſe; and Self-love in ſeeking it's own Intereſt, ſeeks the Intereſt of none elſe, neither of Chriſt nor of Men; the love of God *unites Intereſts*; he that loves God, the things of God and his own things are the ſame; he counts nothing his own things, but thoſe that are alſo the things of God; and when he is ſeeking God, he is then moſt ſeeking his own; God is his own, and he counts nothing his own, but what is alſo the Lords; when he ſeeks God, he therein ſeeks his own, and where he ſeeks his own, he therein ſeeks God; his Soul is his own, and the Intereſt and Proſperity of Soul, theſe are the things of *God*, its the *Love of the Brethren* unites our Intereſt with the Intereſt of the Saints; 'tis the Intereſt of the whole Body, that is the Intereſt of every Member, all the Saints have the ſame common Intereſt; ſo the *Love of Chriſt* unites the Intereſt of every Member with the Intereſt of the Head, the love of God makes the things of God our own things, and the love of the Saints makes the things of the Church to be all our own. It is betwixt Chriſt and Chriſtians, and betwixt Chriſtians one toward another, as 'twas betwixt the Primitive Chriſtians, they have all things common, *Acts* 4. 32. *None ſaid of ought that he poſſeſſed, that it was his own, but they had all things common.* Not but that Chriſtians have a real Propriety in their own Eſtates, by virtue of which civil Right their Eſtates are ſo their own as that they are not anothers; but yet by vertue of the community of Intereſts, what one Man hath, ſhould be as there is occaſion, to the benefit of the Community. And whence was this? The love of God had united their Intereſts; and *the multitude of them that believed, were knit together* by that love as one Man; they were of *one Heart and of one Soul*; there's no *Meum* and *Tuum*, Thine and Mine, betwixt Chriſt and his Saints, but all is mine; *I am my Beloved's, and my Beloved is mine*, Cant. 2. 17.

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We are not our own, say Believers, we are thine? and I am not mine own says Christ, I am yours, and that which I have is yours, *John* 20. 17, *Tell my Brethren, I go to my Father and your Father, to my God and your God*; my Father is yours, my God is your God, all I have is yours; I am yours, and my Blood and my Bowels are yours; my stripes, my wounds, and my Righteousness, and my Inheritance is yours, 1 *Cor.* 3. 22, 23. *Whether* Paul, *or* Apollos *or* Cephas, *or the World, or Life, or Death, or things present, or things to come, all are yours, for ye are Christs, and Christ is Gods*; my Ministers are yours, mine Ordinances are yours, my Possessions are yours; things present and things to come; if I have any right in this World, (*the Earth is the Lords and the fulness thereof*;) if I have any thing in the World to come, the everlasting Crown, the everlasting Mansions, all are yours, and ye are mine, and I am Gods. Thus Christs love to Christians, causeth him to say to them, I am yours and all that I have, so Christians love to Christ, helps them to say, Lord we are thine, and all we have are thine, not only our sins are thine, our infirmities are thine, but our Parts, and our Possessions, our Graces and our Duties, yea our Houses and our Lands, and our Possessions, all are thine.

Christians, we have been call'd together this day to a Communion of Loves, and thereby to an Espousal of Interests, betwixt Christ and us; we have received the Pledges of his love, his Bread and his Wine; he hath given us to Eat and to Drink, as the tokens he hath sent us down from Heaven of his love. I have brought you tokens every one of you, from the Lord this day; Tokens of his love; we have received the Pledges of his love, and we have returned the Pledges of our love to him; our very accepting of Christ's Token, hath been our returning of our Tokens. Your communion together to Eat of Christ's Bread, and Drink of his Cup, (provided it hath been in sincerity, a Spiritual Eating, and a Spiritual Drinking) your Eating and Drinking his Body and Blood, Christ hath accepted, as a token of your loves, and this communion of Love, hath been an Espousal of Interests; Christ hath hereby told you, *Because I love you, I will be yours*, and all that I have in Heaven and Earth, you may henceforth call your own. I am your own *Jesus*,

ſus, my Father is your own Father, and my God is your own God, and mine inheritance is your own Inheritance, and you have ſaid (if you have ſincerely accepted of Chriſt) we are thine own, thine own Flock, thine own Inheritance, thy Ranſom'd ones, thy Redeemed ones, and thy peculiar people; this hath been the up-ſhot of the Tranſaction betwixt Chriſt and you this day: the Sealing to this word, *I am my Beloveds, and my Beloved is mine.*

And as there hath been an interchangeable communion of loves, and Eſpouſal of Intereſt, betwixt Chriſt and Chriſtians, ſo alſo betwixt Chriſtians and Chriſtians; as we have ſaid to our Lord, I am thine, ſo we have therein ſaid one to another, I am yours, and muſt therefore walk in that tenderneſs of love, in that dearneſs of affection one to another, in that mutual care of each others good, in that mutual Senſe of each others afflictions, in that mutual delight in each others ſocieties, in that mutual helping and counſelling and comforting one another, and hearty ſeeking and rejoicing in each others good, ſtudying to pleaſe each other for his good to Edification, fearing to grieve, or offend, or wrong, or fall out with, or quarrel one with another; counting the Intereſt of every Chriſtian to be the common Intereſt of the whole Body; that we hereby may prove, that we love one another, *not in Word and in Tongue; but Indeed and in Truth.*

This now is the Nature, and theſe are the Fruits of Divine Love; it will unite Hearts, and unite Intereſts; this will be the Intereſt of Chriſtians, which will flow from the love of Chriſt, that Chriſt's Intereſt proſper in the World; that the Name of Chriſt be exalted, and be honourable, both in themſelves and in the World; that Chriſt be loved, that Chriſt be praiſed; that the Word of Chriſt, the Worſhip of Chriſt, his ſabbaths, his Ordinances, be exalted in the World; that the glory and Holy Image of Chriſt, his Humility, Meekneſs, Lowlineſs, Heavenlineſs, Righteouſneſs, Mercy, may ſhine forth in our Faces, and in the Faces and Wayes of all his ſaints; that we may in our particulars, and jointly, ſhew forth the ſpirit and Life of ſerious and powerful Religion and Godlineſs, in all manner of Holy Converſation; this we ſhould account our Intereſt with reſpect to Chriſt; that he may be thus Honour'd and Obeyed; and this will be the Intereſt of Chriſtians with reſpect to Chriſtians, that we may ſee

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one another, the whole Vineyard flouriſhing in the Power of Holineſs, as living and lively Inſtances of the Grace of God; and (as far as the Lord ſee it good) may ſee one another proſpering in this World, even as our Souls do proſper.

O Chriſtians, eſpouſe this common Intereſt, and do what you can to promote this Intereſt in the World? Love Chriſt, and lift up the Name of Chriſt; love Chriſt and ſhew forth the Image of Chriſt; love Chriſt and Conſecrate your Life to Chriſt; determine to know nothing, to value nothing, to rejoyce in nothing, but *Jeſus Chriſt* and him Crucified. And then love one another, and ſtudy to pleaſe one another, to profit one another, for their good to Edification; to caſt in your Lot together, to rejoice together with them that rejoyce, to grieve with them that ſuffer, to live together in love, forbearing one another, forgiving one another, comforting one another, even as you your ſelves would be Loved, forgiven, and comforted of God.

This now is the nature and the fruit of Divine Love, it unites Intereſts; but Self-love, ſinful ſelf-love divides Intereſts, and ſo thoſe that ſeek the things of Self, their carnal things, ſeek not the things of Chriſt.

3. *Sinful Self-love hath a root remaining in the beſt Hearts*, even of the regenerate; though in Converſion Self hath loſt the Dominion, and be caſt down from the Throne, yet is there a ſecret Tabernacle, a corner in the Heart, where it fortifies it ſelf, and is ſtill aſpiring to recover the Throne it hath loſt; the Dominion yet it retains, in ſome degree; an Intereſt in the affection, and by this affection it hath the advantage of us, and often recovers too great a Command again.

How great a Power ſinful Self-love hath ſtill in us, the experience of Chriſtians ſadly proves; for the clearing whereof, conſider yet again more diſtinctly, that there is, as hath been already hinted, a threefold Self-love, and accordingly a threefold Self-ſeeking.

1. *There is a loving or ſeeking our ſelves, in conjunction with God, and in ſubordination to him.* This is a loving or ſeeking Self ſpiritually, a loving or ſeeking of Self as Chriſtians, as the Servants of God and Members of Chriſt, as cloathed with the Image, and devoted to the ſervice, and aſpiring to the Salvation of God. This Self-

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loving and Self-seeking is our duty and our excellency; the Interest of Self spiritual and the Interest of God, are aonjunct Interest, only the Interest of Self is lower, and subordinate to the Interest of God. When we thus seek our selves, our Spiritual and Eternal good, we are therein most effectually seeking God, we cannot more effectually seek God than in seeking our own Salvation. Those that seek Glory, Honour and Immortality, for themselves, do therein seek the Glory and Honour of the Immortal God; thereby declaring that they prize and value the Lord, as their chief, nay, the only good. He that neglecting these lower things, doth seek God as his onely happiness, doth therein take the Crown off the Head of all his Idols, and set it where it ought to be, on the Head of the most High. By our seeking of God above all, we thereby evidently declare, that we prize him and Honour him above all; our thus seeking of God, is trampling into dirt all those Idols, the Vanities of the World, which stood in Competition with God.

2. *There is a Loving and Seeking our selves in separation from God.* This is our loving and seeking Self natural, the good of our Persons, our Bodies and Souls, without considering them as bearing a respect to God. Our seeking our well-being as meer men; our bodily well-being, our Health, and Strength, and natural Activity; the well-being or perfecting our Souls; our seeking Wisdom, and Knowledge, and Learning, *&c.* These things are all good, and worth our seeking in their place; our Bodily Health and strength are good; Wisdom, and Knowledge, and Learning are good; Health is better than Sickness, Strength than weakness; Wisdom is better than folly, and Knowledge than Ignorance; he hath more of the Excellency of a Man, who is a Learned Man, than he that is but an Idiot; but now the seeking these good things, *as separate from God*, the seeking Health and not for God, the seeking Strength and not for God, the seeking Wisdom and Learning and not so God, this is a sinful Self-seeking: As the Lord spake, *Jer.* 9. 23, 24. *Let not the wise man glory in his Wisdom, neither let the mighty man glory in his Might, let not the Rich man glory in his Riches, but let him that glorieth, Glory in this, that he understandeth and knoweth me.* So may it be said, Let not this Might be sought, this Wisdom be sought, but in order to the understanding, knowing and

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ſerving of me. Thoſe that ſeek only Lawful things for themſelves, and in Lawful and honeſt ways, that ſeek Health, and Strength, that ſeek Eſtates, that ſeek Wiſdom and Knowledge, and all theſe in Lawful and Honeſt ways, yet if they ſeek theſe good things, theſe Lawful things, only for themſelves, and not with reſpect to God; if they ſeek not God in ſeeking their Health and Eſtates, if they do not ſeek God in their ſeeking Wiſdom and Underſtanding, this is a Sinful and Idolatrous Self-ſeeking. It may be, thou mayeſt not be an Epicure, or a Drunkard, or a Glutton, in thy Eating and drinking thou art ſober and temperate, and Eateſt only for thy Health; it may be, thou mayeſt not be Unjuſt, or an Oppreſſor in ſeeking an Eſtate for thy Self, yet for all this, thou mayeſt be an Idolater, and an Idolater thou art if thou ſeekeſt any of theſe things for thy ſelf, and not God.

3. *There is a loving or ſeeking of our ſelves, in oppoſition to God*; a ſeeking Self-carnal. 'Tis true, ſeeking our ſelves in Separation, is ſeeking our ſelves in Oppoſition to God, but this ſeeking Self-carnal is in an higher and more direct Oppoſition to God. Self-carnal is an Enemy to God, and ſeeking Self thus, is the maintaining and cheriſhing that Enmity; he that inordinately ſeeks his Eaſe, or the ſatisfaction of his Appetite and Senſes, does therein do what he can to feed and pamper that Enemy, his fleſh, that it may wax wanton, and head-ſtrong, and kick againſt God.

Now however every Convert hath decreed, and determined to ſeek himſelf, only in conjunction and ſubordination to God, to ſeek himſelf in the Lord and for the Lord; yet this Sinful Self-love hath a Root remaining in him, which will be putting forth in ſinful ſelf-ſeeking, That word, *Phil.* 2. 21. *All ſeek their own*, was ſpoken of Chriſtians; there were ſuch declining and ſuch corruptions gotten into the Churches, into the very Hearts of Profeſſors, as unhappily engaged them in this Self-ſeeking. [*All*] that is the moſt, 'twas a too general Diſeaſe, there were many ſick of it. *And not the things of Chriſt*; (that is,) not ſo heartily, not ſo zealouſly, not ſo Naturally, as 'twas ſaid of *Timothy*, Phil. 2. 20. *He did Naturally care for the things and ſtate of the Church, and of God*; but ſays the Apoſtle, however it was with him, *I have no Man like minded*; I find few *Timothies* among you; whileſt

whileſt he is ſeeking the things of Chriſt, moſt of you are ſeeking your own things, and not the things of Chriſt.

How much of this ſelf-love, and ſelf-ſeeking, is to be found amongſt Chriſtians, we have ſad experiences enough to prove; we need not go to Scripture for proof, we find too evident Proofs in our own Hearts and Lives; if we have not totally gone back from Chriſt to Self, yet have we not ſuffered this Idol to divide with Chriſt? O let us enquire a little.

1. *Do we ſeek our ſelves and our own Intereſts, only in conjunction with Chriſt, and in ſubordination to Chriſt?* Do we count nothing our own things, but what are the things of Chriſt? Have we heartily eſpouſed the Intereſt of Chriſt, as our own Intereſt? Do we ſeek nothing in this World ſo, but that we can truly call it, ſeeking of Chriſt? Do we ſeek our Healths, and our Eſtates; and our ſafety, as the ſervants of Chriſt? Can we call our labouring in our Callings, our aiming at Thriving and Proſperity in our Affairs, can we call this, and call it truly ſo, our Serving of Chriſt? If we would have Health and ſtrength, is it for Chriſt we would have it? If we would have Eſtates in the World and be Rich, is it for the ſake of Chriſt that we would be Rich? That we may as *Prov.* 3. 9. *Honour the Lord with our Subſtance*? Do we mark up all we can get, and all we have, do we mark it up for Chriſt? Is there Holineſs to the Lord written upon all our Houſes and Poſſeſſions? This Houſe is the Lords, and theſe Lands are the Lords; 'tis for him I have gotten them, and for him I will uſe them.

2. *Do we not rather ſeek theſe things in ſeparation from God?* Seek them for themſelves, for the love we have to them, for the ſake of Self, to whoſe ſervice we devote them? do we not ſeek theſe things, with the neglect of Chriſt? Is not Chriſt ſought the leſs, and the more grieved for that the World is ſought ſo much? Is not Chriſt the leſs minded, the leſs loved, the more ſeldom thought on by this means? Does not our Thriftineſs and good Husbandry for the World, our eating and Feeding upon, our taking the Pleaſure of what we have here, does not this make an abatement upon our Chriſtianity; Do we not loſe much of the Life and Spirit and Soul of Chriſtianity in our Carnal things and delights? Do we not

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ſo bleſs our ſelves in this Earth, that we ſo much the leſs bleſs our ſelves in Chriſt, or in the God of Truth? Chriſtians, pray conſider it; how do ye find it? Hath not this Selfiſhneſs and Earthlineſs ſpoyled you for Chriſtians? Of how many Mens Proſpering in the World, of how many mens labouring for the World, may it be ſaid, This is the Fruit of theſe Labours, this is the Fruit of this Proſperity, it hath even ſpoyled a good Chriſtian, he hath loſt his Love, and loſt his Life, and loſt his Zeal for God, in his loving and caring and good Husbandry for himſelf? Pray conſider, if this be none of your caſes; and if this be not a ſad caſe, and whether you can take any comfort in it or no? Had not thoſe Hearts need to be look'd to, that have thus gone a Whoring, ('tis no better) that have gone a Whoring from Chriſt, after the World? Haſt thou govern'd that Heart of thine well which thou haſt ſuffered thus to play the Harlot? Haſt thou not need of looking better to it? Chriſtians, do you not ſee you had need to be more watchful over your Hearts, and to hold them in under a cloſer and ſeverer reſtraint, than you have hitherto done?

Again, if you do not ſee how far ſinful Self-love hath prevailed in you above the Love of God, conſider further for conviction: 1. *Do you love them that Love God, as you love them that love your Selves?* There's ſcarce any Man that is ſo ill natur'd, but will love thoſe that love himſelf; *Do not even the Publicanes the ſame? Mat.* 5. They love thoſe that love them, and are beneficial to them; But do you love thoſe that love God, as you love thoſe that love your ſelves? Thoſe that are loving and kind and friendly to you, you will love them, whether they love God or no; and do you find that thoſe that love God, you can love them, whether they love you or no? If they ſhould any of them be unkind, and unfriendly to you, yet can you love them, becauſe they love God? If not, if you can love them that love you, though they do not love God, and cannot love them who love God, in caſe they do no not love you, what think you? Is not this an evidence, that this Self-love hath greater power in you, than the love of God?

2. *Are you angry with thoſe that offend God, as you are with thoſe that offend your Selves:* The *Pſalmiſt* could ſay, *Pſal.* 133. 21, 22. *Do not I hate them that hate thee?*

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am not I grieved with thoſe that riſe up againſt thee? Yea I hate them with a perfect hatred; I count them mine Enemies: Can you ſay ſo? I am angry with them that are angry with thee: I am grieved at them, that ſin againſt God, thoſe that are his Enemies, I count them mine own Enemies. Thoſe that wrong our ſelves, and offend our ſelves, that wrong us in our Names, by traducing, backbiting or ſlandering of us, that wrong us of our Right, by Fraud or Oppreſſion, that do but ſpeak an angry or unkind word to us, how quickly does the fire kindle? We are too hot and touchy, when Self is concerned; but are we grieved, are we offended at thoſe that ſin againſt God? yea, even though they be never ſo kind to our ſelves? Can we not wink at ſin in our Friends, can we not palliate and excuſe it, and hide our eyes from the ſins of them whom we love, and upon whoſe kindneſs and friendſhip ſelf hath ſome dependance? How then canſt thou ſay, thou loveſt God as thou loveſt thy ſelf? Touch ſelf-Intereſt who dare, he ſhall not eſcape thy wrath; let him kick againſt God, ſin againſt Chriſt, and thou art never moved; Doſt thou love God as thou loveſt thy ſelf? It was ſaid of Holy *Calvin*, that when he heard that *Luther* call'd him Devil, that he anſwered, But he is the Servant of the moſt High God; 'tis ſaid of *Lot*, 2 Pet. 2. 8. *That Righteous Man living among the* Sodomites, *vexed his Righteous Soul with the filthy Converſation of thoſe wicked Ones. Lot* had none of the beſt Neighbours in thoſe wicked *Sodomites*; doubtleſs he ſuffer'd many Perſonal wrongs aud unkindneſſes from them, that Righteous Man could never be Neighbour to ſuch Wicked Ones, without ſuffering from them himſelf; but yet we read not, that he ever fretted or vexed at any thing they did againſt himſelf; their wickedneſs againſt God, their filthy Converſation, this was it which vexed his Righteous Soul. There was a Man that loved God indeed; ſilent at wrongs done to himſelf, only vexed at what is done againſt God. Is it ſo with thee? Is it ſo with us? O how quite contrary are we? Vexing, and fretting, and chafing at whatever is againſt our ſelves, and ſilent and quiet, and not moved in the concerns of God? Is this our love to God? Are we lovers of God more then lovers of Self? Sure, beloved, this very thing, our being ſo impatient of Self-offences, and ſo patient of offences againſt

God,

God, this very thing, if well considered, might make the most of our Hearts to ake, and draw Tears from our Eyes, might set us all a Weeping, to think what daily Arguments we have of this kind, to prove how powerful this Self-love, and how weak the love of God is in us. Sure the more dear the Lord grows to us, the more will it go to our Hearts, that he should be offended by any, and the more Self-love were mortified, the easier should we bear Self-wrongs and Offences.

And what can we say with respect to our Brethren Neighbours? Do we not so love our selves, but that we are heartily concern'd for our Neighbours? Have we compassions towards them in their afflictions? Do we rejoyce at their prosperity? Can we grieve with those that grieve, suffer with them that suffer, and rejoyce with them that rejoyce and prosper? We can be glad when God prospereth our Selves, and can we be glad when he prospereth others? O how do Men rake and catch what they can, one from another? how do men envy the prosperity of their Neighbours? O how do some Men gape after the Possessions of their Brethren, wishing even for their Death, when they are like to get any thing by it? How many Landlords are glad of the Death of their Tenants? How many younger Brothers are glad at the death of the Heir? Yea, how do some Children wait for the death of their Parents, that the Inheritance may fall to themselves? And whence is all this wickedness? Is not this from Self-love? O what Murtherous desires and hopes doth it sometimes bring forth? Though it dare not put upon Murtherous Practices, though it doth not make Murtherous hands, yet it often makes the Heart a Murtherous heart, and fills it with Murtherous desires and practises, *Mat.* 15. 19. *Out of the Heart proceed evil Thoughts, Murthers, Adulteries.* 'Tis this Self in the Heart, that is the Original Murtherer and Adulterer. You that are Professors of Religion, see diligently whether there be no degree of this wickedness to be found in any of your Hearts; to hope for, to wish for, or at least to be well pleased at the death of others, when Self doth get by their Death: Therefore.

4. *There is a necessity of keeping the Heart under Government.* Is Self such an Idol in the Heart? Is Self-love Idolatry, and the Root of so much wickedness? The

Root of Religion? The Root of Unrighteousness, Unmercifulness? Yea, and of such Murtherous desires and wishes? And is there something of this Root remaining even in Christians; And is it apt to put forth into such Self-exaltings, and wicked Self-seeking, and it will certainly do so, where it is not carefully looked to, and held under severe restraint; then certainly theres no Government more necessary then Heart-Government.

2. *Wherein the Government of the Heart stands*; and it stands in these five things:

1. *In subjecting the lower Faculties, the Affections, Appetite and Senses to Reason and Conscience.*

2. *In holding the Thoughts upon profitable and pertinent Objects.*

3. *In exercising the Passions or Affections upon their proper Objects, and within their due Limits and Bounds and measures.*

4. *In suppressing and keeping under the Evil, and cherishing and encouraging the Good that is in the Heart.*

5. *In strengthning the Sinews of Government.*

1. *In subjecting the lower Faculties, the Affections, Appetite and Senses, to Reason and Conscience.* Reason must be Dictator in the Heart, and must not be controuled or over-born by the inferiour Faculties. Conscience is invested with the Authority of God: Subjection to Reason and Conscience, is subjection to God, and Rebellion against these, is Rebellion against God. The Reason of all the disorders in the Heart is the Usurpation of Sense and Appetite, and their rising up against Reason; when the People take Head against their Prince, what disorders follow? God that said, *Prov.* 3:5. *Lean not to thine own understanding*; that is, as corrupted and biassed by the Flesh, yet requireth us to lean to our Understandings, when they are contradicted and oppoled by the Flesh. The Prophet complains, *Isa.* 59. 8. *There is no Judgment in their goings, they have made them crooked Paths*; no Judgment, that is no Understanding, no Conscience in their goings; and where there is no Understanding nor Conscience, there's nothing but crookedness.

Sinners Hearts do set up Sense and Appetite to be the Ruler; as 'twas said of *Jeroboam*, 1 Kings 12. 31. *He made the vilest of the People to be Priests*; So sinners make the vilest and

and lowest of all their Faculties to be Rulers; they will not be Ruled by Reason, they will not be governed by Conscience, but Affection and Appetite must bear the sway. How comes it to pass, that thou art such a Carnal sensual Liver? Does thy Reason tell thee, that a Carnal Worldly Life is the best Life? Does thy Conscience command thee to be Covetous, or to be a Libertine, to live at thine Ease and thy Pleasure? Does thy Conscience tell thee, that this is the Life that God would have thee to live? That God would have thee to live in the Ale-House; to follow thy Companions, or thy Covetousness? It is not against thy Conscience, to be sober and serious and circumspect in thy goings; 'tis not against thy Conscience to forbear thy Lying, or thy Fraud, or thy Falshood; no, it is thine Appetite, and thine Affections, to whom thou hast resigned thy Self to be governed, that lead thee on thus.

Would you have good Government to be kept within you? Set up right Government? let reason govern, let Conscience govern; make your Senses and your Appetites to know their place, and to keep under, and to be in subjection to your Understandings and Conscience; Embrace not any thing meerly because it pleases your Senses, seek not any thing because you have an Appetite to it, let not your Affections lead you, but your Judgments and Understandings. It would be well, if we were come thus far, *to live according to the best of our understandings*; and so far forth as we do so, so far forth we live under Government; the Anarchy of domineering Appetites and Senses is no Government. Do not your Understandings tell you, it is better to live in the Love and fear of God, than in the Lusts of the Flesh? Do not your Judgments tell you, that an holy, sober, serious, heavenly Life, is better than Viciousness or Vanity. Do not your Consciences call upon you, Love not the World, nor the Wine, and strong Drink; follow not thy Sports and thy Pleasures, *Fly youthful Lusts*? hast thou not a Conscience within thee, that calls thus upon thee? When thy Lusts call thee after thy Pleasure, when thy Covetousness calls thee after the World, when thy Sense calls upon thee. Take thine Ease, take thy Liberty, hast thou not a Conscience within thee calling thee back, and charging thee to take heed, and beware of living thus? When thy Carnal will and thy Lusts call thee from minding Christ, and Holiness, and Righteousness, let it all alone, meddle not with such a severe

Life, yet hast thou not a Conscience within thee, telling thee, it is best for thee to be a serious Christian? It would be better for thee if thou wouldst give thy self to an Holy, Humble, godly Life, than to live such a Libertine? It would be better for thee to be a sincere, strict, diligent, active Christian, than to be such a trifling, lazy Hypocrite and loose Professor? Does not thy Conscience tell thee thus, and charge thee to be such an one? Why let Conscience carry it, resign up thy self to the Government of it.

2. *In keeping the Thoughts exercised upon profitable and pertinent Objects.* I told you before, that the unruliness of the Heart lies much in the unruliness of the Thoughts; and how much of the Heart Government stands in the Government of the Thoughts; the best way to keep the Thoughts well governed, is to keep them well exercised. Those Legions of Thoughts that are in the Heart, are like the Souldiers of an Army; if Souldiers be not kept to Action, they will hardly be kept under Command; when they lie idly and lazily in their Quarters, and have nothing to do, then they use to Mutiny, and to break out into disorders; sound an Alarum, and bring them to their Arms, and that's the best way to bring them to Order.

Keep your disorderly mutinous Thoughts to exercise, and exercise them upon what they ought to be exercised upon; be thinking *profitable* Thoughts; be thinking upon Christ, upon the State of your Souls, upon the work of your Souls; be thinking *pertinent* Thoughts, such as are proper to your present cases, such as are proper to the present Season; when you are Hearing, fix your Thoughts intently upon what you hear; when you are Reading, think on what you read; when you are praying, think on what you Pray for; when at the Table of the Lord, think on what's before you, upon your Crucified Lord, upon the love, and kindness, and compassion of Christ to you; upon the Covenant you are Sealing, &c. Afterwards, think of what you have heard, and Read, and prayed for, and received, and covenanted, &c. Do not divert to other good Thoughts that are not pertinent. Impertinent Thoughts though the matter of them be good, are unprofitable Thoughts. *Psal.* 139. 18 *When I awake, I am still with thee*; my Thoughts are with God, as *vers.* 17. *How precious also are thy Thoughts to me? How great is the Number of them? If I should count them, they are more in Number then the Sands of the Sea.* [Thy Thoughts] that is, either Gods Thoughts towards him, or his Thoughts of God, and

and these Observe, 1. *The gratefulness or acceptableness of such Thoughts*; how precious, how dear are they to me? It was a pleasant thing to him to think of God, 2. *The Multitude of his Thoughts of God*; how great is the Sum of them? God hath many Thoughts of his Saints, and Saints have many Thoughts of God. 3. *A special Season of his thinking of God*, [when I awake] these are my Morning Thoughts, no sooner am I awake, but my Heart is in Heaven, and *Psal.* 119. 97. *O how I love thy Law, it is my meditation all the day*; where see, 1. The matter of his Thoughts, the Law of God, or those blessed matters, those wonderful things contained in this Law, to be thinking of the Word of God, is to be thinking of God, of Christ, of Holiness, of Heaven, of the way to Heaven, and the like things that are written in the Word, these are the matter of his Thoughts. 2. *The Seasons of his Meditations*, and these are, every Season; he is constantly thus exercised, all the day; his Morning thoughts are his continual Thoughts. 3. *The Motive or Spring of his Meditations*, O how I love thy Law! What we love, we shall easily be thinking of; if we love God, we shall be thinking of God, if we Love our Souls, love holiness, love the Word, and wayes of God, our Thoughts will be upon them. Dost thou not think on God, and the Law of God? 'Tis a sign thou lovest them not; well, this is the right governing our Thoughts, and which will prevent the wandrings and straglings and unrulinesse of them, the holding them thus well exercised.

3. *In holding our Affections and Passions to their proper Objects and within their due Bounds*; so as that we love only what we should love, and as much and no more than we should love it; to fear what we should fear, and as much and no more than we should fear it; to desire what we should desire, and as much and no more than we should desire it; to be angry with what we should be angry, and no more than we should. I shall instance only in these six Passions:

Our Love.
Our Desire
Our joy.
Our Grief.
Our Fear.
Our Anger.

1. *For our Love*; this is then well Ordered, when we love only what we should love, and as much and no more than we should love it.

The Object of Love is good, and only good; nothing can be loved but that which is good, or apprehended so to be: and nothing ought to be loved, but that which [is] good. God is good, the chief and Supream good, the Fountain of all goodness, infinitely good: *Good is the Lord*, Exod. 34. 6. *Abundant in goodness and truth.* Our danger here, is not of over-loving, but of under-loving: God is to be loved, *with all the Heart, and with all the Might*; there is no danger here of erring in the excess; *our beings are good*, our Souls and Bodies; we are Gods Workmanship, and of all Gods works, 'tis said *Gen.* 1. he saw that they were good. *Our well-being and prosperity and happiness is good*; not only the Prosperity of our Souls, our prospering in Grace and Holiness, our growing rich unto God, but the Prosperity of our Bodies and outward man; our Health and our Estates, is good, *Job* 3. *I wish that thou mayest prosper and be in Health, even as thy Soul prospereth. The Creatures are good*; our Bread, and our Cloaths and our Houses, which are for the comfort of our Bodies; *every Creature of God is good, being sanctified by the Word and Prayer*, 1 Tim. 4. 4. *The Prosperity of our Neighbours*, especially those of the houshold of Faith, this also is a good that we should love. Touching our Souls, our danger is, that we do not love these according to the price and worth of a Soul, which is more than all the World, *Mat.* 16. or else that we do not love them aright, so as to seek their good. Touching our Bodies, and the Creatures that are for the Health and prosperity of our Bodies, the great danger is of over-loving them; of loving them more then we should, and more than they are worth. This is *the order* that should be in well-govern'd Hearts, we should love the Creatures for our Bodies, we should love our Bodies for our Souls, we should love them all, and our Neighbours good also for God, and we should love God for himself. And this ought to be *the Measure* of our Love, we should love God with all our might; we should love our Souls as far forth as serves to the Honour of God; we should love our Bodies, our Health and bodily Prosperity, as far as they are serviceable to our Souls; and we should love the Creatures, our Houses, our Money, our Estates, as far forth as they may be useful to our Bodies, in the Service of our Souls, and to our Bodies and Souls in the Service of God; and we should love our Neighbour as our selves.

An Heart that is set right in its love, is a well govern-

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ed Hearts; this is the original of the disorder that is in our lives, the disorder of our love. Why is it that these Bodies, and our Bodily Prosperity, is sought more than our Souls? why do we seek Riches, and Pleasures, and Ease, and money, more than we seek Grace and Holiness? O we love the Creature too much, and we love God and our Souls too little.

O, it were well with the sinful World, better than it is if they loved God and their Souls, as well as they love their Bodies and Estates; but Sinner, for thy part, thou dost not so; thou sayest thou lovest God, thou sayest thou lovest thy Soul, thou sayest these are the great things thine Heart is upon; no, thou dost not love God as thou lovest that Carkass of thine, thou doest not love God as well as thou lovest thy Money, or thy Pleasures, or thy Health; thy very Lusts, thy Carnal Sports and Merriments; thy vile Companions, and thy Sins, thou art such a vile Brute, that thou lovest these more than thou lovest God or thy Soul; thou art better pleased, thou art better satisfied, when the Corn and the Wine increaseth, when thou prospereſt in this World, than with any hopes thou hast towards God for thy Soul. What is the Pleasure of thine Heart? When art thou most merry, and best contented? When it is with thee as thou wouldst have it, but when thou art in Health, and Prospereſt in these outward things? God is dishonoured, and neglected by thee, God is angry with thee, and yet thou art well enough contented; thy Soul languisheth, it is a blind and ignorant Soul, it is a sinful and guilty Soul, it is a stupid and hardned Soul, it is a perishing and dying Soul; thy Soul is in the hands of the Devil, thy Soul is a dead Soul, even dropping into Hell; and yet for all this, thou sittest there at thine Ease, and art nothing troubled at it; thou art Rich, and hast Money enough, at least thou hast an House, and hast Bread enough; thou art in thy Health and thy Strength, and so long thou carest not, thou art not troubled about, thou wilt not so much as think, How is it with my Soul? Is not my poor Soul ready to perish, and like to be Damned for my sins? And wilt thou yet say thou lovest thy Soul? 'Twere well for thee, better than 'tis, if thou lovedst thy Soul, as thou lovest thy Flesh, nay, as thou lovest thy dirty Pleasures, and vile Companions, thy Horses in thy Stable, thy Pigs at the Trough,

thy very Dogs, thou loveſt better than thou loveſt thy Soul; this is the wickedneſs of every Sinner among you: and where the Soul is leſs loved, God himſelf is leſs loved than theſe vile things; yet thou wilt ſay, Thou loveſt God; no, thou doſt not love him as thou loveſt the Dirt of thy Heels, the Luſts of thy Fleſh.

O wonder, wonder, Sinners and be aſtoniſhed at your Selves, that ever there ſhould be ſuch a vile and wretched Heart within you, and yet you ſhould ſit here, or go up and down the World, as well pleaſed with your ſelves, as well ſatisfied with your ſelves, as you are. Who would think, that behold Sinners Faces, how merry they look; who would think theſe merry ones, ſhould have ſuch a vile and wicked Heart within them?

How is it with thee Sinner? What aileth thee? I am well, I thank God? Well art thou? What, and have ſuch a Devil in thy Boſome, ſuch a wicked Heart, as deſpiſeth the Lord, and makes a God of thy Belly, or thy Money, or thy Pleaſure? The Lord make you deeply ſenſible of this wickedneſs, for 'tis certainly your caſes; 'twere better with you than it is, if you had loved God as well as you do the Beaſts that periſh, if you loved your Souls as well as you do thoſe rotting and periſhing Carkaſes.

And for you that are Chriſtians, who do love your Souls more then your Bodies, and God more than all, yet it is ſo little that God hath the Preheminence in your Love, that you are hard put to it in your Examination to prove whether the love of God hath the Preheminence in you or no; whether there be not ſomething that you love more than God. It is a ſhame for us, Friends, that the love of God is no more perfected in us; that there is no more ſenſible ſtrength of our Love to God, that we ſhould be ſo often put to it, to Queſtion which we love beſt, God or our ſelves, God or this preſent World. Well, this ſhould be the Order and Meaſure of your Love, as I ſaid before, that God be firſt loved, next our Souls, then our Bodies, and after that the Creatures which are for the Bodily Proſperity; that the Creature be loved no farther than it is ſerviceable to the Health of our Bodies, and our Bodies loved in order to the ſervice of our Souls, and all ſo much, and no more, than conduces to the Honour and Service of God; this ſhould be the Order and Meaſure of our Love, and this would be one Fruit of the due Government of our Hearts.

That

That I may the more effectually perſwade you to ſet up and keep up this Government in your Hearts, let me aſk you,

Queſt. 1. *Can you except againſt this order and Meaſure of your Love?* Order in the Heart, is as neceſſary as Order in a Kingdom, Army, or Family; and a due Order in our Love, is neceſſary to the keeping up Order in the Heart.

1. Conſider, *Order in the Heart is as neceſſary as Order in a Kingdom*, &c. What is a Kingdom, if there be no order in it? What is an Army, what is a Family, where there is no order in it? What is there but Confuſion and Ruin? All runs into confuſion, all runs to ruin where no Order is, *Jam.* 3, 16. *Where envy and ſtrife is, there is confuſion and every evil work*; where envy and ſtrife is, there is diſorder; good Order would prevent ſtrife and envying; and where no good Order is, there is confuſion and every evil work; O what Tumults and Mutinies are there in our diſorderly Hearts! there is no good doing, and there is every evil work.

2. *Order in our Love is neceſſary to the keeping our whole hearts in Order:* upon the right Order and Meaſure of our Love, will follow the right Ordering of all our Affections; there's no one of all our Affections but will be in good Order, if our Love be in Order; if we love what we ſhould love, we ſhall hate what we ſhould hate, and fear what we ſhould fear, and deſire what we ſhould deſire, and grieve for what we ſhould grieve, and be angry only at what we ſhould be angry; and when there is a due Meaſure in our Love, where we love as much as we ſhould, we ſhall hate as much as we ſhould, & fear, and grieve, and rejoyce as much as we ſhould, and no more; the motions and workings of all our affections do follow and flow from the working of our Love; as when we love God, we ſhall hate and fear and grieve for all that is contrary to God, ſo when we love God as much as we ſhould, that is above all, and with all our Hearts, we ſhall deſire him above all, and hate and grieve for ſin which is contrary to God, with all our Hearts.

The Reaſon why we hate not ſin as we ſhould, why we fear not ſin, and grieve not for ſin; the Reaſon why we deſire no more after God, why we deſire Grace no more, and Holineſs no more, it is becauſe we have no more love to God and his holineſs. The Reaſon why we love that we ſhould not love, and deſire and fear what we ſhould not, the Reaſon of our Carnal griefs and Worldly Sorrows, thoſe

those Sorrows that bring Death, 2*Cor.* 7. is because we duly love not God; more love to God would help and heal those inordinate Passions; you would never be lovers of this Self, of this Flesh, of this World, of these Pleasures, did you duly love God and the things of God, you complain of the unrulineſs of your Passions, of your frettings, and vexings and the unquietneſs of your Hearts; you complain of the hardneſs of your Hearts, you cannot hate sin as you should, nor mourn for sin, nor fear it as you should; this you say is your Affliction, and you know not how to help it; why, do but get more love to God, more intense and ardent love to Him and his Holineſs, and you will find all these Diſtempers to fall, then you will hate and fear and mourn for sin as you ought to do; there will be an end of your complainings of hardneſs of Heart, that you can't fear, nor grieve, nor mourn for sin; there will be an end of your complainings of your over-loving the World, of your unreasonable passions, and frettings, and anger, at what you should not, when once you have gotten duely to love the Lord.

Well, by this you see the Order in the Heart, and in special the due Order and Meaſure of your love that is neceſſary, and how neceſſary it is.

Can you therefore except againſt this Order and Meaſure of your love? What should be first and chiefly loved? Wilt thou not say, That God should be he? Which should be moſt in our Love, our Bodies, or our Souls? Will you not every one say, O my Soul, my Soul is of more worth than my Body, and more worthy of my Love? Which should be more loved, your Bodies, or your Eſtates, and the Creatures you enjoy? Surely you would all say in this, as Christ said, *Mat.* 6. 25. *The life is more than Meat, and the Body than Raiment*; what would you think of such a Man, that loves his Money more than his own Body; that would suffer his Body to Starve, and Pine, rather then spend his Money upon it? you would say, This Man is a Monſter; and is not he as much a Monſter who loves his Body more than his Soul, or himself more than God, as he who loves his Money more than his Body? Christians, would you not count it well with you, if your love were thus regulated? What if you could now feel that which you have so often queſtioned and doubted, whether it be so or no, that you can now love God above all, that the whole ſtream

of

of your Love, did run into the Ocean? if you could feel such strong, and such Lively, and such passionate workings of your Hearts towards God, such dearness and such tenderness, and such strength and ardency of Affection to the Lord; if you could feel your Hearts burning within you, with the Divine Love; if these Hearts were all flaming Hearts, and flaming upwards, and that so sensibly and so strongly, that there might be a resolving of that doubt and you saw it true beyond question, and you could say, Now I feel who hath mine Heart; none but God, none but Christ; *whom have I in Heaven but thee*? There's nothing in the Earth that I love in comparison of thee. God is the love of my Heart, and my Portion for ever; what if you could now feel it thus within you? What if from your own sense and experience, you could heartily speak out such words? Take this Heart to thee, O Lord; thine it is, thou art mine only Love, and nothing will I love or regard but in Order to thee; Would you not bless your selves in such an Experience? Would it not be Marrow and Fatness to your Souls? Would you not rejoyce in the Lord, and triumph in Christ, and praise his Holy Name, that had wrought you to that pass? That God should have thus gotten to be the chief in your love, and Self, and Flesh, and the whole World, were brought to stoop and stand aside, yea, and to be trampled on, in comparison of him? Sure you that are Christians, would count it happy with you if it were thus, and I dare say concerning you, this is it you pray for, and hope for, and wait, and thirst, and long after, and would count it an infinitely greater matter of joy and praise, than if the Corn, and the Wine, and the Oyl, if all the Pomps, and Pleasures, and Grandeur of the World were increasing unto you, and were rolling in upon you; and therefore you for your parts have nothing to except against this Order and Measure of your love.

Qu. 2. *But how is it with you?* If it be an excellent thing, if it be a blessed thing to have our Hearts brought into such a Frame and Order, what do ye find? Are you made partakers of this blessedness? O the Lord help me, I am far short of it; I can feel that I love this World, I need no tryal whether I love this flesh or no, whether I love my Credit or no, whether I love my Money, or my Lands, or mine Ease, or my Pleasures; I feel I love these

these things, but whether I love my Soul as I ought, whether I love God as I ought, there's my great doubt; and I fear I do not: Dost thou fear? Dost thou doubt whether thou lovest thy Soul, as thou lovest the World? Whether thou lovest thy God as thou lovest thy Flesh? And is there any thing but need then, that thou shouldst be brought to a better pass? Canst thou be quiet? canst thou be comforted in any thing, whilest it is thus with thee? Christians, would you ever be clearly satisfied concerning your eternal State, that you shall hereafter dwell in the eternal Love? Would you be comforted touching your present Case, that God is your God; That Christ is your Jesus; That the Covenant, and the Promises, and the Mercies of God are yours, that you are passed from Death to Life, that your Names are written in Heaven, and that you are Enrolled amongst the Saints, and shall have an inheritance with the Saints in Light? Then put hard on for this blessed Frame of Heart; let it henceforth be the great thing in your Eye, look for it, pray for it, reach forth towards it; down with this World, tread upon this Earth, and Flesh, love nothing but what God would have you Love, Love nothing but in subordination to God. Dread the encroachments of the Creatures upon the Right of God; despise these Carnal Pleasures, despise this Money, and these Lands, or this Credit, so far forth as they stand in competition with God; set your Foot upon the Necks of them all; give your Hearts unto the Lord, and let him be your love and your Delight, and your Portion for ever.

2. *For our Desires*, in this as in the former, *we must desire what we should desire, and as much as, and no more than we should desire it*; the Object of our desires is the same with the Object of our Love; that which is good.

Now of all the Good which may or ought to be desired,

1. *Something is to be desired Absolutely and ultimatly*, and thus God is only to be desired.

2. *Other good things are to be desired Absolutely but Subordinately*; and thus the first Grace is to be desired, and the everlasting Happiness of our Souls, absolutely, but subordinately; we are to desire our own blessedness, but chiefly that therein God may be glorified.

3. *Other good things are to be desired in subordination and with submission.* And thus the higher degrees of Grace, the

the best and most advantagious Means of Grace, Gifts, the gift of Prayer, gifts for Edification, *&c.* these all are to be desired with submission to the will of God; the first Grace, or saving Grace we are not to desire with submission (so as to be content to be deny'd it) no not to the will of God; for there is no such will of God for us to submit to: God would not have any Man to submit to it, to be for ever less an Enemy, or a Reprobate from God. God would not have any Man content to be Damned. Indeed, the worst of sinners must be silent to God, though he damn them for their sins, and not charge God foolishly, but acknowledge that he is Righteous in Damning them; but they are not required to submit or be contented to be Damned. The first grace, sincerity in Grace is to be desired absolutely, but as to higher Degrees in Grace, the gifts of Grace, the means of Grace, *&c.* these are to be desired but only with submission.

4. *Other good things must be desired with submission and Moderation*; thus all Temporal good things are to be desired;

1. *With submission*; We may and ought to desire our Bodily Health, our Life, and our Prospering in the World, but this must be put in (if it be the Will of God, and for the honour of God;) and if it be the will of God to deny us, therein we must submit.

2. *With Moderation*; We should not desire great things for our selves, nor any thing too earnestly; we may seek outward good things, but with a great indifferency: We must not be greedy seekers. Greediness notes, 1. A desire after much, 'tis not a little that will satisfie the greedy mind. 2. An eager Desire, A greedy Appetite is a ravenous Appetite, which scarce any thing will satisfie or quench; and such an Appetite we must not allow in our selves after these Temporal things.

We must desire an increase of Grace, yea, and of the gifts of Grace, *Earnestly*, 1 Cor. 14. 31. *Covet earnestly the best gifts*; we must not be content with a little Grace; though we must submit to Gods dispensation, we must not so submit to be of little Faith, as not to seek, and seek earnestly for an increase; yet so far we must submit, as to be without murmuring, yea and to be thankful for that little we have. Reach forth to the things that are before, press hard on towards the Mark; be zealous in contending for the highest

higheſt pitch of Grace and Holineſs; yea and as to the gifts of *Grace*, the Apoſtle exhorts, 1 *Cor.* 14.12. *Seek that ye may excell, to the Edifying of the Church.* Thoſe that do not preſs on after an increaſe in Grace, 'tis a ſign they have no Grace in them that's True; here, he that is content with a little, 'tis an Evidence that he hath nothing. Let your eye be upon getting up to the higheſt form of Chriſtians, ſo as to excell and ſhine forth moſt gloriouſly in the Grace of God; but if notwithſtanding all your endeavours, you ſtill fall ſhort, and it continue to be low with you, murmur not at God: Blame your ſelves that you have no more, there's the fault, you are not ſtraitned in the Lord but in your own Bowels, in your own narrow Hearts; yet ſtill as little as you have, be thankful that there is ſomething of the Grace of God in you; if ye be ſome of the loweſt of the Servants of the Lord, yet bleſs him that you are his Servants, ſtill contending and that earneſtly to riſe and increaſe more and more.

This increaſe of Grace, and of the gifts of Grace, is to be deſired with ſubmiſſion, but yet earneſtly; but in ſeeking after Temporal good things, there muſt be not only ſubmiſſion, but great moderation; we muſt neither ſeek much of them, nor be over eager in our deſiring of them.

From what hath been ſaid, will follow theſe Three Directions for governing your deſires.

1. *Quicken and enlarge your deſires after God and the good things above, and deſire them as much as you ſhould.*

2. *Curb and limit your deſires after the good things below, and deſire them no more than you ſhould.*

3. *Cruſh and crucifie your deſires after the Evil and hurtful things below, and deſire them not at all.*

1. *Quicken and enlarge your deſires after God and the good things above, and deſire them as much as you ſhould.* Fear not tranſgreſſing in the exceſs; you can't deſire God or his Grace too much; enlarge your deſires.

1. *Deſire to have as much as you can.* Deſire as much of God as much Grace as poſſible; ſeek great things for your ſelves here; the more of God you can get, the more bleſſed are you; and the more grace you have, the more of God you have. Deſire to abound and excell in the Grace of God; get as much Likeneſs to God, as much Love to

God

God, as much Faith in God, as much ſence of the Love, and Goodneſs and Kindneſs of God, as your Hearts can hold. The Apoſtle prays for the *Coloſſians*, Chap. 1. 9. *That they might be filled with the Knowledge of God, in all wiſdom and Spiritual underſtanding*, and Verſ. 11. *Strengthned with all Might, according to his glorious Power.* What is his deſire for them, let be your deſires for your ſelves; that you may be filled with the Knowledge and Grace of God, that you may be as full of God, as Sinners are full of the Devil; that you may be as full of love, as Sinners are of Luſt; that you may be as full of Holineſs as they are of Wickedneſs. Sinners are full of ſin, *Acts* 13. 10. *O thou full of all ſubtilty and guile*: The Devil fills their Hearts, *Acts* 5. *why hath Sathan filled your Hearts?* Get your Hearts to be emptied of the Devils fulneſs, and to be filled with all the fulneſs of God. Let this be your deſire, Chriſtians, not to have ſomething of God, ſomething of the grace of God; let not a little content you; ſeek to have all grace to abound in you; let this be your Ambition, to get up to be the beſt of Chriſtians, the chiefeſt of Saints, the leaſt and loweſt in your own eſteems, but the higheſt in the grace of God; ſeek as much grace as poſſible.

2. *Deſire God and his Grace with as much earneſtneſs and intention of Soul as poſſible.* Let your deſires be large deſires, and let them be ardent deſires; let your Hearts burn in Love, and burn in Holy deſires after God; let this be the one thing you deſire, *Pſal.* 27. 4. *One thing have I deſired of the Lord, that I may dwell in the Houſe of the Lord, and behold the beauty of the Lord*; here Note, 1. God and all the things of God are but one thing, and our deſire after all theſe, is our deſiring but one thing; In deſiring God, we deſire the Grace of God, and the means of grace, and the delights and comforts of God; and our deſiring of grace, and the things of God, is our deſiring God; to deſire God and to deſire grace is one and the ſame thing. 2. The Saints deſiring after God and his grace, are ſtrong deſires; the fixing of the deſires upon one thing, notes the intention of our deſires; when the whole Stream runs in one Channel, and towards one point, it runs more ſtrongly; when the Heart is divided betwixt many things, God hath ſomething of the deſire, and the World alſo hath its part and ſhare

with

with God, its Motions are the more weakly towards him.

O ſtir up and quicken your deſires after God, and that they may be quickned into the more ſtrong deſires, unite them, let all your deſires be after this one thing, the grace and good will of the Lord.

Chriſtians, let me aſk you, What would you have? What is it you deſire? O let the Lord be my God; let me have grace from the Lord; but what of God, how much of the grace of God would content you? It may be ſome of you would anſwer, O! if it were never ſo little; if I could have Faith, though it were but as a grain of Muſtard-Seed; if I could get any thing of God, in my Heart, if by the grace of God in me, this Heart of mine might be but as a bruiſed Reed, and ſmoaking Flax, if I might get any thing that God would not deſpiſe, this ſhould ſatisfie me, 'Tis true, the leaſt degree of ſaving grace, the leaſt Beam of the Divine Light, the firſt ſpringing of the Life of God in us, the leaſt Spark of his Holy Image, our deſires ſhould be ſo far fixed on this, that nothing ſhort of this, nothing ſhort of the truth of Grace, ſhould in the leaſt ſuffice us; and we ſhould be thankful for the very firſt grace if we ſhould never have any more, or riſe no higher. But are there not ſome that would have this, and care for no more; that bound and limit their deſires to the firſt and loweſt degrees of grace? This deſire is not the deſire of the Children of God; thou mayeſt go to Hell with ſuch deſires after God: he that deſires not to be perfectly Holy, is not ſincerely Holy.

Do you deſire God? do you deſire grace? Stir up and enlarge your deſires; let thoſe narrow Hearts open their Mouths wide; be coverous Chriſtians, covet much, and covet earneſtly theſe beſt of gifts; ſay with the *Pſalmiſt*, This one thing I deſire; nothing but God, nothing but grace, take Corn and Wine who will, take the Gold and the Silver who will, Let the Lord God be mine, and that ſhall ſuffice me. Deſire God only, and follow after God fully, as *Pſalm* 63. 8. *My Soul followeth hard after thee.* Friends, you have ſome Wiſhes and ſome weaker deſires after the Lord, O quicken up theſe fainty Hearts; look oftner before you, how worthy the Lord is of all your deſires; what a Jewel, what a Treaſure the grace of God is; look oftner Heaven-ward, get a ſight of God and his glorious Treaſures, live more in the Con-

Contemplation of his glory and goodness; it is the sight of the Object that must kindle and quicken desires; you that have cold Hearts Heaven-ward, 'tis a sign your Eye is little in Heaven. Believe it, some clearer views of the Love, and Goodness, and Holiness, and Kindness, and Glory of the Lord, would whet your Appetites, would put Life into those dull Desires, would make you hungry Souls, and thirsty Souls, and longing Souls; O look oftner upward; dwell in the Mountain of Spices; get some Taste and Relish of the goodness of God, by being more constantly conversant with him, and this will set abroach all your Vessels, your Souls would stream forth in the Words and Sighs of the *Psalmist*, Psal. 42. 1. *As the Hart panteth after the Water Brooks, so panteth my Soul after thee, O God. My Soul thirsteth for God, for the living God.*

2. *Curb and limit your desires after the good things below, and desire them no more than you should*: particularly,

1. *Desire not over much of them.* The best Food, the best Physick, if we take too much of it, becomes hurtful and pernicious; when the Stomach is overcharged, and so when the Heart is overcharged, it surfets, and suffereth prejudice by what it hath received. That Prayer of *Agur*, *Prov.* 30. 8. should be the desire of Christians, *Feed me with Food convenient*; a convenient Habitation, a competent Portion of these Earthly things should be the Proportion of our desires. O, if Men knew what were enough, and when they had enough, it would prevent the extravagancy of our desires, *Jer.* 45. 5. *Seekest thou great things to thy self? Seek them not.* Thou canst not bear great things; great Possessions are great Temptations. Seek no greater things than thou canst bear; a Ship that hath more than its Load, will sink and drown. The Journey or Voyage of the Heart is upwards, you are Travelling Heavenwards; this Earth, the more you have of it, presses you down-ward, and hinders your ascending. O how much nearer Heaven might some of our Hearts have ascended, how much nearer to God and to Glory might we have gotten, had we not been clogged with the things of this Earth? Some Men are too Rich, and too Prosperous in this World, to be Spiritually-minded. Great Estates bring great Cares, and encumbring Business, so that they cannot be at liberty, nor at leisure to think on God

or their Souls. Desire only so much of the World, as is best for you; and that proportion is best for you, which will help you Heaven-ward, and least hinder you; know what is a competency, and desire no more. That's not a competency which is enough to satisfie your Appetite; you will never say you have enough, if you will stay till your Appetite say, It is enough; this is like those two Daughters of the Horse-Leach, *Prov.* 30. 15. that still cry, *Give, give*; Get, get, and never say, It is enough. That is not a competency which will satisfie your Appetite, but that which will comfortably serve your necessities; know what is a competency, and desire no more.

2. *Desire them not over-earnestly*; be not over hungry and greedy Souls; desire but a competency, and desire it but moderately; that you may not over-desire these Earthly good things, do not over-prize them. Carry it towards the good things below, as Sinners carry it towards Christ, and the good things above; how do Sinners carry it towards Christ? They make light of him, *Isa.* 53.2. They see *no beauty in him, that they should desire him.* See as little beauty in the World, as Sinners see in Christ; make as light of the good things of the Earth as they do of the good things of Heaven, and then your desires will be as cold after these things as theirs are after Christ; O if Christians did desire this Earth no more than Sinners desire Heaven, how mortified would all their Earthly desires be!

Mortifie your inordinate desires after the World; quench your thirst after the good things thereof, or else these desires will mortifie and quench your thirst after God.

Christians, you would fain love God more; it is your Affliction that your Affections to things above are so dull and so flat, that you have no more strong and working desires Heaven-ward; abate your desires to things below, and then they will rise more to the things above; never look to love God more than you do, till you love the World less than you do. Do ye mean to hold up at this hight, in your Carnal desires? Will you not set Bounds to your Earthly Appetites? Then count upon it, God is like to have little of your Hearts; of so great consequence is the bounding and abating of your Worldly desires, that if ever you would love, or desire, or seek

God

God more than you do, you [must] strike Sail, and drive on more moderately, and more mortifiedly towards the World.

Love this World less, and you will desire it less; desire it less, and you will seek it less; seek the World less, and you are like to be in good earnest Seekers of God.

Quench your thirst, Friends, quench your thirst after these stollen Waters: drink deep Draughts of the Water of Life, and you will no longer thirst so after these puddle VVaters, *Job* 4. 14. *Whosoever drinketh of the Water that I shall give him, shall never thirst*; that is, after these Carnal Things. You who have such thirsty Souls after the VVaters of your own Cisterns, 'tis a sign that you are little at the Fountain of Living VVaters. Thou hast not drank of the Rock of the VVilderness, who so lustest after the Rivers of *Egypt*. Christians, dwell more at the Spring-head, drink of the Fountain, let out your desires more after God; Taste more of the sweetness of Christ; let down your Pitchers into the Wells of Salvation, fetch in more of that Living-Water; lye more at the Breasts, desire more the sincere Milk of the Word, and suck in that Milk. Drink more of the Wine that is prepared in the Kingdom of God; my meaning is, live more with God, feed upon Christ, delight your selves more in God, solace and satisfie your selves more in Communion with God, acquaint your selves more inwardly and experimentally with the sweetness of Religion, and this will be the best way to quench your thirst, and abate your desires after these Carnal Things. Desire them still you may, and you will, as far forth as they are good for you, and as far as your Heavenly Father sees them needful for you; but there will be an end of your greedy, and ravenous, and insatiable desires; if you desire God as much as you should, you will desire the World no more than you should.

3. *Crush your desires after the evil and hurtful things below, so as not to desire them at all.* The Pleasures of Sin, and the Pomps and Pride of Life, and the Gains of Unrighteousness, desire them not at all. These can never be good for you, and therefore are not to be desired. It cannot be good to grow Rich by Fraud or Oppression;

they are curſed Gains that come in that way; the Pompous Pride of the World, and the ſinful Sports and Pleaſure of the World, theſe are the Bane and Poyſon of Souls; a Cup of Poyſon is not more Mortal to the Body than theſe Cups of Fornication or ſinful Pleaſure are to the Soul; and therefore deſires after theſe muſt not be limited or moderated, but be cruſhed and crucified. I told you before, of two Inſtruments of Government, *a Spur, and a Curb*: and the needfulneſs and uſe of theſe in the Government of your Deſires, you have ſeen in the two former Directions; the need of a Spur to quicken our deſires after God and his Grace; of a Curb, to reſtrain and limit our Deſires after the good things of the World: and now I ſhall tell you of a Third Inſtrument of Government, and that is a Croſs or a Gibbet, to Execute and Crucifie our Deſires after the Evils of the World: what Government can be without Laws? And what are Laws without Penalties? And what are Penalties if there be no Execution? There muſt be Gallows and Gibbets ſet up to cut off Malefactors, or there's like to be but poor Government. The deſires after theſe Evil things of the World, are Malefactors that muſt be cut off and Crucified, *Gal.* 6. 14. *I am Crucified to the World by the Croſs of Chriſt*; that is, my ſinful Love of the World, my luſting after the World; thoſe three Worldly Luſts in ſpecial, *the Luſts of the Fleſh, the Luſts of the Eye, and the Pride of Life*, theſe are all Crucified by the Croſs of Chriſt. Moderate your Deſires after theſe good things of the World, but kill your deſires after theſe Evil things. Doſt thou deſire the ſinful Pleaſures of the World? Art thou for a wanton or voluptuous Life? Doſt thou deſire the Gain of Unrighteouſneſs that come in by Fraud or Oppreſſion, by ſhortning or detaining the Hire of thy poor Labourers? Art thou for growing Rich, by ſtraitening, or ſtarving, or ruining thy poor Workmen? Doſt thou affect a Proud, or a Pompous Life? O Kill and Crucifie all ſuch Deſires; Nail them to the Croſs; hang up theſe Malefactors; let there not be a Luſt left in thee after theſe wickedneſſes, but bring it forth to Execution; let there be no ſuch Deſires found alive in your Hearts. Leave it to the Epicures and Fornicators of the World to be Sons of Pleaſures; leave it to the Horſe-leaches of the Earth, to be Blood-Suckers, to thirſt after ſuch Gain

as

as is wrung out of the Bowels of the Poor; leave it to the Butterflies and Wantons of the World, to affect Mimical and Pompous gaudry; let Christians know no such Desires, much less allow them, and foster them, where they feel them working and rising.

And as I hinted to you but now, know that the two last Directions, *Curb and Crush*, will be easiest to be Observed, if the first, *quicken* Desires after God and Grace be diligently prosecuted. And therefore here I in special exhort you to give all diligence, enlarge and whet your Appetites after God and the things above. Remember what I told you but now; acquaint your selves with God, live more in the Contemplation of God, live more in Communion with God, get you into the inside of Religion; keep you close by God, keep you near to Christ, let your desire be to your Father, let your desire be to your Husband; be able to say with the Church, *Isa.* 26. 8, 9. *The desire of my Soul is to thy Name, and to the remembrance of thee: with my Soul have I desired thee in the Night, yea, with my Spirit within me will I seek thee early*; desire the Lord, till you can delight in the Lord; delight your selves in the Lord, and then you will despise those desires of small things that take up the Hearts of Worldlings. *Shall I forsake my Fatness*, said the Olive-Tree? *Shall I forsake my sweetness*, saith the Fig-Tree, *and become King over the Trees? Judges* 9. 9, 11. Shall I forsake the Fatness of the Olive, the sweetness of the Fig-Tree, and feed my Soul on these Brambles and wild Vines, which are the Lusts of Foolish Worldlings? *He that hath drank Old Wine, will not desire the New, for he saith the Old is better.* God hath better things for you to desire; better Wine, better Pleasures, better Inheritances for you; O live so with God, live so upon Christ, that you may get you a Taste of his better Wine, a Taste of his sweeter Pleasures, a Taste of the Fatness of Heaven, and then you will the more despise this Earth and the Fulness thereof.

You now that are for Government in your Hearts, for the Government of your desires, take this course for thus Governing of them; desire God and the things above as much as you should, desire the good things below no more than you should, desire the evil things below not at all; get your desires after Lawful things to be moderated

derated, your desires after sinful things to be Crucified; put Wings to your Holy desires, put Clogs and Fetters upon your Natural desires; and up to the Cross, to the Gibbet, with these sinful desires; and herein have you set up the Lord to be the King in your Hearts, and brought your very Appetites to be subject to him.

3. *For our Joys*; for the due raising and limiting of these, I shall shew,

1. *The Object of Joy, is the same with the Object of Love and Desire.* He that Loves, whatever it be, if he hath it not, he desireth it; if he hath it, he rejoiceth; he that loves God, if he can hear such a Word from God, *I am Thine*, that's a joyful Word, then he can rejoice in God; he that loveth Money, or the gains of this World, If he hath it not, he desireth it; if he hath it, he rejoyceth; his Money is his Joy, his Estate is his Joy, such a joy as 'tis, a poor Hashy Joy, yet Joy there is to him. The Woman in the Parable, *Luk* 15. 9. that had lost her piece of Silver, when She had found it, She calls her Neighbours together to rejoice with her; sure such a Woman loved Money well. Joy arises,

1. *Originally from its Object, or the Thing loved.* It is God that is the Fountain of Divine Joy; thence it springs and comes in; therefore the Apostle prays, *Rom.* 15. 13. *The God of Hope fill you with all Joy.* There are Three wayes by which our Joy in God is raised. 1. *By Contemplation*; by Contemplating of God, we come to see and find out what matter of Joy there is in God; it brings the goodness and kindness, the satisfying and ravishing Excellencies of God to our sight; those to whom the glorious Lord is as a *barren Wilderness*, or *Land of Darkness*, as the expression is *Jer.* 2. 31. it is either from their Ignorance, or their want of Contemplating of God. It is a sign thou art a blind Soul, and knowest not God, or that thou art a Stranger to Divine Meditation: Thou lookest little Heaven-ward, thou dost not send up thy Thoughts in search for God, who yet sayest, Where is that Joy? Where is that Blessedness? Where is that Joy; Look more diligently in the Face of God, let thy Soul dwell in the Study and Contemplation of his infinite goodness; thou hast a glass before thee, the glass of the Word, wherein his glory shineth, look more into that glass, and Meditate

ditate much upon what that Word revealeth of the Excellencies of God, and then thou shalt see his Glory, and Taste his Joy. 2. *Expectation and Hope*; therefore we Read of *Rejoicing in Hope, Rom.* 5. 2. When Contemplation had discovered the Blessedness that is in God, then Hope layes hold on it: this Blessedness may be mine, saith the Soul, and I have good Hope it may be mine, and in that Hope I joy. What Malefactor, that is in fear of Death for his Offences, that should be told there is yet hope of thy Pardon, hope that thou mayest live, but would rejoyce in that Hope? What poor Man, that is in want, that should have Tidings of a Rich Inheritance that was falling to him, but his Hope would make him to Sing for Joy? Dost thou hear of the unsearchable Riches of Christ, of the Treasures of everlasting Joy, that are in the Lord God, and hast thou Hope that these will be thy Riches, and thy Treasures? how canst thou but rejoyce in Hope of the Glory of God? 3. *Fruition*, or the enjoying of the Object loved; and this is it which brings the fullest Joy; Fruition stands, 1. *In our Actual Possession of the Object*; when we have what we hoped for; and there is a double Possession of God, that the Saints have in this Life: 1. *A Possession by Faith*, 1 Joh. 5. 12. *He that hath the Son, hath Life*; that is, he that believeth in Christ, hath Christ; his Faith puts him into Possession, and from this, the possession of Faith, Joy followeth, *Rom.* 15. 13. *The God of Hope fill you with all Joy and Peace* in believing. 2. *A Possession by Sense*; when we Taste that the Lord is gracious, when we feel the comfortable refreshings of his loving kindness; when the beams of his Light, and the Streamings of his Love, shine upon and warm our Hearts; when his Light *Shines into our Darkness, and gives us the Knowledg of the Glory of God in the Face of* Jesus Christ, 2 *Cor.* 4. 8. *And when his Love is shed abroad into our Hearts by the Holy Ghost which he hath given us*, *Rom.* 5. 5. When we see how lovely the Lord is, and feel that he loveth us.

2. *In the satisfaction of our Hearts with this Possession*; when we are pleased, and delighted, and satisfied with his goodness. A full satisfaction of the Heart will not be, till hereafter, *Psal.* 17. 15. *When I awake I shall be satisfied*

tisfied; and therefore our fulneſs of Joy is reſerved till then; but ſatisfaction to ſuch a Degree there is upon our preſent Poſſeſſion, as gives us a kind of preſent Fruition.

2. *This Joy ariſes, as from the Object, ſo immediately from the very Act of Loving.* Joy ariſeth from love, 1. *By way of immediate reſultancy*; there is a great Pleaſure in Love; as there is bitterneſs in grief and ſorrow, ſo there is ſweetneſs in Love; this very Bloſſom of Love caſteth forth ſuch a fragrancy, as no Man knows but he that hath it. It is a Sweet and a Pleaſant thing to live in the love of God. He that loves God, and feels that he loves him, and he hath him whom he loves, cannot but rejoice in him, 1 *Pet.* 1. 8. *Whom having not ſeen ye love, and believing ye rejoyce with Joy unſpeakable and full of glory*: There we have, 1. A Chriſtians love to God, *whom having not ſeen ye love.* 2. His Poſſeſſion of what he loves, *believing*; Believing, is as I ſaid before, getting Poſſeſſion; and then 3. The Joy that followeth, *ye rejoice, &c.*

2. *By way of Reflection*; when a Chriſtian upon his review of this his love to Chriſt, perceives that he loves him in ſincerity, this is to him a Token of Chriſt's love to him. Doſt thou ſee, doſt thou feel that thou loveſt Chriſt? This thy love to Chriſt is a Token that he hath ſent thee into thy Heart, to tell thee that he loveth thee. And when thine Heart can ſay, *I am my beloved's, and my Beloved is mine*; the Lord is [my] God, [my] Saviour, [my] Portion and Inheritance. canſt thou ſay ſo? Then thou wilt add with the *Pſalmiſt*, Pſal. 16. 6, 9. *The Lines are fallen to me in a Pleaſant Place, and I have a goodly Heritage, therefore mine heart is glad, and my glory rejoyceth. Thou wilt ſhew me the path of Life; in thy preſence is fulneſs of Joy, and at thy Right hand there are Pleaſures for evermore.*

And as it is with Divine Joy, the Object whereof is God, ſo is it in a poor and pitiful manner, with Earthly Joy, the Object whereof is the good things below: This Joy is raiſed from our Contemplating of Worldly things, and thoſe Carnal Delights they will yield, and thereby ſucking out ſuch Juice as they have, for our Carnal hearts to feed upon; by expectation and hope, that theſe things that we may get, get Money, get us Eſtates, and the comforts of them, and alſo by our Fruition of them, when we get them; our loving

and

and taking the delight and contentment of them, and according to what we have of these things, and the Degree of our Love to them, such is the joy that ariseth to us from them.

2. *I shall give you some Directions for the right raising und due limiting of your Joy.*

1. *Rejoyce in the Lord*, and let your joy in the Lord, 1. *Bear some Proportion*, as much as those narrow Hearts can reach to, to that fulness, and those Everlasting Treasures of infinite Love and Goodness which are in God for you. I could tell you something of that satisfaction and rest which your Souls shall one day enjoy in God, from the Word of God; and the Experiences of some of his Saints, will tell you much more; but when your Eyes shall come to see God, then you will say, That one half was not told me. If some drops of this Joy, let fall upon the Saints here on Earth, have sweetned all the Waters of *Marah*, turned their Prisons into Palaces, yea, their very Stakes and Gibbets into Triumphal Chariots; if a few drops of that Joy have been so sweet, and so powerful, what will the Rivers of his Pleasures be? As the Apostle, 1 *Joh.* 1. 4. *These things I write*, so these things I speak, *that your Joy may be full.* Rejoice in the Lord, and let the Joy of the Lord be your Strength; let this Joy be the Strength of your Hearts, and the Strength or Top of all your Joys.

2. *Let your Joy in God be raised*, 1. *From the Evidence of your Interest in God at present*, from your sincerity in the grace of God, and your Union with Christ. You must be in Christ 'ere ever you can rejoyce in Christ Jesus; what will it be to Joy in God, if God be none of yours? Satisfie not your selves with mistaken Joys. There is the Joy of the Hypocrite; some there are, who upon some light touches of the Word of God upon them, and some little change it makes, are all on a sudden wrapt up into Extasies of Joy; though still they remain short of the grace of God, yet they seem to be transported with the Joy of God; such Joy often proves to be but as a Flash of Lightning, which comes in on a sudden, and then vanisheth into greater Darkness, *Job* 20. 5. *The Joy of the Hypocrite is but for a Moment*; it comes on a sudden, and in a great Flash, and on a sudden it is gone again. The

Joy

Joy of the Saints is not ſo ſudden, but it is laſting; it is not ſuch a glorious Flaſh, but is ſolid and ſubſtantial; like a deep River, that makes no great Noiſe, when the ſhallow Brooks make a greater Bubling.

See that the Foundation of your Joy be laid in Peace, and the Foundation of your Peace be laid in Grace. Get an Intereſt in Chriſt, ſoundneſs of Heart towards God, and ſincerity of Love to Chriſt; ſee to it that you be his own, that you be not Hypocrites and Hangby's upon Chriſt, but his real Members and Hearty Diſciples. Thou rejoiceſt in God, thou rejoiceſt in Chriſt Jeſus, but art thou of the Circumciſion? Of a Circumciſed and Sanctified Heart? Doſt thou *worſhip God in the Spirit*, as the Apoſtles expreſſions are, *Phil.* 3. 3. Is thine Heart with the Lord? Doſt thou love him with thine Heart, and cleave to him with thine Heart, and ſerve him in thy Spirit, in thine Inwards, and all the Powers of thy Soul? If thou art of the Circumciſion, and thus worſhippeſt God in the Spirit, which are the Properties of ſincere Diſciples, then thou mayeſt rejoyce: Beware of truſting to the moſt Elevated Joyes, that you ſeem any of you to have felt in Religion, and the Exerciſes thereof; you may ſeem to have much of the Joy of God, who have nothing of the Grace of God. Thou mayeſt carry ſuch Joyes with thee to the Grave, and they may drop down with thee into Hell, and be ſwallow'd up of everlaſting Sorrow; *judge not of your Religion by your Joyes, but judge of your Joyes by your ſoundneſs in Religion.* See then that thou art gotten beyond an Hypocrite, before thou meddle with the Joy of the Saints.

2. *From your Hope of the Glory of God.* Rejoice in Hope of the Glory of God, *Rom.* 5. 2. Thou that art a real Chriſtian, it may be thou haſt little ſenſe of the ſweetneſs of Religion; thou goeſt heavily under thy Burthens, the Burthen of thy Corruption and Infirmities; thou liveſt much in the Dark, the Light of the Lord is within the vail, and thou canſt perceive but very ſmall glimmerings of it; thou goeſt heavily on thy way, hungring and thirſting, and fearing and fainting, and mourning over thine uncomfortable condition; yet lift up the Hands that hang down; yea lift up your Heads, you diſconſolate ones; though the Light, and the Love, and the Comforts, and

and the Kindnesses of God be vailed from thine Eye, yet let thine Hope enter into that within the vail, *Psal.* 42. 11: *Why art thou cast down, O my Soul? Why art thou disquieted within me?* VVhy, how can it be otherwise? wherewithal may I be cheared and comforted? VVhy, *Hope in God; Hope in God, for I shall yet praise him who is the Light*——

Let these two Directions go both together. 1. Let the Foundation of Joy be laid in sincerity of Grace; I can never bid thee rejoice, till thou be perswaded to be an Hearty Christian. 2. Let your supply of the want of Joy in Sense, be made up from the Joy of Hope: If thou art a Stranger to all present Joy, yet if thou art not a Stranger from Love, thou hast this Hope to chear thee, that thou shalt verily see the goodness of the Lord in the Land of the Living.

3. *From your Increases in the Grace of God.* They are ordinarily the Stronger and more grown Christians, who can sincerely rejoice in God. Younger Christians are often Mourners, and do but go on lamenting after God. It's true, there are some Young Converts, or that seem to be such, whose Joyes meet them at the very entry of Christianity; who at the very first being wrought upon, seem to be all in a Flame of Love and Joy, *Jer.* 2. 2. *I remember the kindness of thy Youth, and the Love of thine Espousals*; who have a bright Morning of it, and a beautiful and fair Sun-rising; 'twere well if it would hold; but after a while, Clouds gather, and it is darker with them at Noon, than it was in the Morning, their Joy sinks, and their Love sinks; Clouds of Corruption overspread both their Joyes and their Hopes. However it may be with some Beginners, (and it is never so well, as they think, if it do not hold) however it may be with some Beginners, yet *ordinarily, they are only the grown Christians, who are Partakers of solid substantial Joy*; for a great part of their time it is as *Zech.* 14. 7. *It is neither Light nor Dark with them, neither Night nor perfect Day, but in the Evening there shall be Light.* In our first time, it must be said only, as *Psal.* 97. 11. *Light is sown for the Righteous, and joyful gladness for the upright in Heart*; this Joy is sown in Sorrows, and sown in Tears, but as we grow up, what was sown in our Infancy, breaks forth and shines in our Age. Friends,

Friends, dote not too much on your Morning Infant Joys, they may vaniſh into Darkneſs. It is the ſolid Joy of the grown Chriſtian, that is uſually the abiding Joy; therefore if you would not be put off with ſome ſhort fits of Joy, if you would have that ſtanding Joy which no Man can take from you, ſet your Hearts to it, to increaſe in the grace of God; be thriving Chriſtians, grow in Grace, and grow in the Knowledge of our Lord *Jeſus Chriſt*, and then your Joy ſhall abound and abide: Friends, you now go on drooping, and doubting, and fearing; you have many a ſad day of it; but would you ſee good days? would you have your Cloudy to become clearer Dayes? Would you have more Sun-ſhine upon your hearts? Then get the Sun of Righteouſneſs to riſe higher in you. Miſty Mornings, as the Sun riſeth higher, the Miſts are diſpelled, and the day groweth clear at noon, which was ſo dark in the morning.

Chriſtians, how many Arguments have I uſed with you, to perſwade you to preſs on after an Increaſe in Grace, after a more Spiritual and Heavenly Frame of Heart and Life? What ſucceſs have former perſwaſions had? Are you grown? Are you improved? Or do you ſet your Hearts upon it? Are you reaching forward? or do you not contentedly keep at a ſtand, and ſeem to grow backward, and loſe your former Life and Vigour? What ſhall I ſay to you? What may I do for you, to Nurſe you up to higher Statures? We live in a declining Age; every where there are ſad complaints, that Religion is at a ſtand, and growing to decay: How is it with you? Are there any lively Souls among you? Do you get ground, does your Light break forth? Do your ways, as the Path of the Juſt, *Prov.* 4. 18. *Shine more and more toward the perfect Day?* Friends, pray inquire, one by one, Is it thus with me? It is thus with me? If I might but prevail with you, to ſet your Hearts to it, O what a *Goſhen* might we be, in compariſon of the Dark places of the Earth? Whileſt there is ſuch ſad Darkneſs in moſt places of the Land, yet, in this *Goſhen* there would be Light. O might we ſee more of the Light of Grace in you, we ſhould ſurely ſee much of the Light of Joy. If the Soul of Hearty Chriſtianity might gather more ſtrength within you, and bring forth more Fruit without; if you would tread upon this Earth, blow off theſe Aſhes, blow

up

up the Coals, ſhake off this ſluggiſh ſleepineſs of Heart; if we could get theſe cold Hearts to be warmed once, would it not be a Joy and rejoycing to us? Be perſwaded, Friends, to ſet to ſowing more joy for your Selves. Whileſt Sinners are Sowing Tears for themſelves, and Sorrows and Lamentation, (this they do in their Carnal Merriments:) Carnal Mirth is but the Seed of Sorrow and Miſery; as Light is Sown for the Righteous Mourners, ſo Darkneſs is Sown for rejoicing Sinners, and their rejoicing is the Seed of that Darkneſs; and when they come to ſuffer everlaſting Miſery, they do then but Reap the Fruit of their ſiuful Jollity: whileſt Sinners are Sowing Tears, let Chriſtians ſet to Sowing Joy to themſelves. Do what you can to make your laſt Days your beſt Days, and every Day brighter than other. Do not barely wiſh it were better, and hope for better, but work for better Days; deſire more earneſtly, pray more heartily, look more wiſhtly, and labour more painfully for a viſible and ſenſible improving and advancing in the Power and Spirit of Religion and Godlineſs, and then your Hearts ſhall rejoice, and your Joy ſhall no Man take from you.

Beloved, I have but two Works to do among you all, whereunto I labour, and ſtrive with you in the Goſpel; but theſe two works I have to do; To fetch in thoſe that are without, and to fetch up thoſe that are within. Sinners, you that are yet without, without Chriſt, without the Covenant of God, that are yet in your Sins, in your Ignorance, in your Impenitence and hardneſs of Heart, Strangers from Chriſt, and Aliens from the Life of God, my work with you is, to Preach you into Chriſt; to Preach you in by Repentance; I travail in Birth with you, that Chriſt may be formed in you; might I prevail in this Work, might any more among this Company of poor Sinners of you, be brought to Repentance, and be Converted, O what Joy would there be in this, *Luke* 15. *There's Joy in Heaven over one Sinner that repenteth*, and there would be the Foundation of Joy laid in your own Hearts. Come Sinners, come to Chriſt, the Fountain of your Joy, and your Hopes; come and be humbled with Chriſt, and you ſhall be exalted with him; come and mourn with Chriſt, and you ſhall be comforted; come and Repent, and you ſhall alſo rejoice.

But

But if I should not prosper in this work, if Sinners should continue to be hardned, and refuse any more of them to come in; If I should not fetch more in, yet let me fetch up those that are within; you that are come in, come up higher. Stand not always at the Threshold, content not your selves with the lowest place; Friends, sit up higher, ascend, ascend; ascend in your Aims, ascend in your Desires, get to be better Christians daily, more experienced Christians, more mortified Christians, more lively and Active, and fruitful Christians, and then look for it, you shall be more joyful Christians; get you to be more strong in the Lord, and the Joy of the Lord shall be your Strength.

2. *Rejoyce not in Iniquity.* Charity doth not, and therefore Christians must not rejoice in Iniquity, 1 *Cor.* 13. 6. Let not your sin make you Merry; if it does, that which now makes you merry, will shortly make you mad, with anguish and indignation at your own folly. Merry Sinners are all Fools, and some of these Fools will be always laughing, but we must say with *Solomon*, Eccles. 2. 2. *I said of such laughter, thou art madness.*

3. *Rejoice not over much in any of the good things below*; we may rejoice in our outward good things, *James* 1. 9. *Let the Brother of low degree, rejoyce in that he is exalted*; that is, let the Poor rejoice, when he is made Rich; Poverty is an Affliction, and Riches are a Mercy, and such a Mercy as we may rejoice in. But though we may rejoice in every outward Mercy, yet we may not rejoice overmuch in them; particularly for the limits of this Joy, they must be such as these:

1. *Joy not in any of these good things as if they were your happiness*; they may be Means to our happiness, but must not be made the Matter of our happiness; to make our Estates our happiness, is to make them our God, and the way to make us miserable; he is a miserable Rich Man, who maketh his Riches his Happiness.

2. *Joy not so much in them, as to rejoyce ever the less in God.* You have so much need of God, in the greatest Plenty and Prosperity, as you have when you have nothing; and you should so much thirst after the Joy of God in your greatest Worldly Joy, as in your Sorrow. Take not your Worldly Joy instead of Joy in God; think

think not to ſupply your want of Joy in God, by the abounding of Worldly Joy. You may as well feed your Souls with Meat and Drink, you may as well provide for your Souls by your Money or Eſtates, as comfort them by that Joy that ariſeth out of theſe Earthly things. Souls muſt have a God, the Comfort of God, the Joy of God to refreſh them, and ſupport them; that Soul is a Carnal Soul, that can feed upon Carnal Joys; you nevertheleſs need the Joy of God, for any worldly Joy, and you muſt look to it, that your worldly Joyes be never to that height, as to leſſen your eſteem of the Joy of the Lord. The Joy of God will quench your thirſt after the World; and then the Joy of the World exceedeth its Bounds, when it quencheth your thirſt after God, and the light of his Countenance. Thou art Rich, thou art full, and proſpereſt in the World, thy Bull gendreth and faileth not, thy Cow calveth, *&c.* thy Oxen are ſtrong to labour, thy Sheep bring forth Thouſands, and ten Thouſands in the Streets; and now thou haſt Hearts Eaſe, and rejoyceſt in thy Portion; but how ſtandeſt thou now in reſpect to God? Is God ever the leſs needed? Is God ever the leſs loved? Is the Joy of God ſtill thy chief Joy? Or doſt thou not even forget that thou haſt a God, or a Soul, and leave it to them that have nothing below to rejoyce in God that is above? VVhat thinkeſt thou of thy ſelf? Hath this Earth eaten up Heaven? Hath the Joy of this Earth ſwallowed up the Joy of the Lord? Sure it hath tranſgreſſed its Bounds. It may be thou wilt ſay as the Prophet, *Hab.* 3. 17, 18. and it is well if thou canſt ſay ſo, *Although the Fig-Tree doth not Bloſſom*, &c —*Yet will I rejoyce in the Lord, and Joy in the God of my Salvation.* VVhen thou art poor and in want, and haſt nothing left thee in the world to comfort thine Heart in, then thou wilt look to the Lord, and he ſhall be thy Joy and thy Comfort; but how is it with thee when the Fig-Tree doth Bloſſom, when thou liveſt in the abundance of all things? Doſt thou then feel thou haſt as much need of a God? doſt thou then take as much Joy in God? canſt thou ſay of all here below, Theſe are miſerable Comforters, if God be not my Comfort; theſe are miſerable Pleaſures, if God be not my Joy? This is ſomething, and thus it ſhould be.

3. *Rejoice with Trembling.* That's the *Psalmist's* Counsel, *Psal.* 2. 11. *Serve the Lord with Fear, and rejoice with Trembling*; in allusion to that, let me say, Seek the World with Fear, and rejoice in the World with Trembling; let fear be a Bridle to prevent the excess of your Worldly Joy. Fear, what should we fear? Why fear, lest you should forget God; lest that which is your Joy become your Snare, and turn you aside from God; lest your Joy in the World, should prove Worldly Joy, and serve for nothing but to feed and heighten your Worldly Lusts; fear lest this Joy of the World should do the same by you, as sometimes the Sorrows of the World do, which the Apostle says, 2 *Cor.* 7. *Worketh Death*; fear lest it kill your Souls; there is nothing that does more corrupt and endanger the Soul, than Carnal Mirth, *Eccles.* 11. 9. *Rejoice O young Man in thy Youth*, &c. but what followeth? *Know that for all these things, God will bring thee to Judgment*; that is, to Condemnation. These Joys drag the Soul to the Bar of Justice, and thence to Execution in the Fire. There is scarce any thing that does Ripen Men faster for Ruin, than the Mirth of the World, *Job* 21. 10, 11. *Their Bull gendreth, and faileth not*, there's the matter of their Joy; *their Children Dance, they take the Timbrel and the Harp, and rejoyce at the sound of the Organ*; there's the Measure and Expression of their Joy; they are so lifted up, that they must have the Musick, and their Dancing, to heighten their Mirth; but what's the end? In a Moment they go down to the Grave, and thence into the Bottomless Pit.

O the madness of this Merry World! That can see nothing in God to Joy them in, and yet can rejoice in a thing of nought; that undo themselves by their own Felicity, their Joy and Mirth: Joy is the sweetest Flower that grows in that Garden, the Heart of Man? and this Flower must be the Poyson to kill them, and is never sweet to them but when it grows up out of a Dung-hill, out of their Fleshly Lusts. What Multitudes have surfeited, and Died of their Carnal Mirth? and yet foolish Souls will never fear it, but this must be their only Heaven, which leads to Hell; what do these Carnal Joys serve for, but to corrupt Men first, and then to confound

found Men? worldly sorrow, it's said, worketh Death, but it may be said of worldly Sorrow, and Mirth, as of *David* and *Saul*; *Saul* hath slain his Thousands, and *David* his ten Thousands: worldly Sorrow hath slain many, but nothing so many as Carnal Mirth; whilest that Saints wade through their Temporal Sorrows to everlasting Joy, Sinners pass through their worldly Joy to everlasting Sorrows, *Isai.* 50. 11. *Behold ye that kindle your Fires, &c.* Here, 1. *Sinners have their Fires*; that is, to comfort and chear, and warm their Hearts, these their comforting Fires are their Joy and Jollities. 2. *Sinners Fires are of their own kindling*; their comforts come not from God, but they raise them up to themselves; they comfort themselves, and chear themselves, but are not comforted of God. 3. *Sinners Fires are all but Sparks*; a Spark will not warm, and will not last; the Triumphing of the wicked is short, and the Joy of the Hypocrite is but for a Moment. 4. *Sinners live in their own Light*; in the Light of their own Fires and Sparks. Walk in the Light of your Fire — that's all the Light you have, it is all Dark to them from above, the Sun shines not, the Candle of the Lord gives them no light; God speaks Terrour and Trouble to them, but they speak Peace to themselves; their own Joy and Mirth is all they have to comfort and chear them. 5. *Sinners Light serves for nothing, but to Light them down to Darkness.* Walk in your Light, *this shall ye have of mine Hand, ye shall lie down in Sorrow.* Sinners, how Light soever your walk be, how Merry soever your Lives be, yet what is your lying down like to be? He is a wise man, that taketh care, that how uncomfortable or weary soever his way and his walk be, yet he may have a comfortable lying down. *Psal.* 37. 37. *Mark the Just Man, and behold the Perfect Man, the End*

of that Man is Peace. But O ye Jolly and Merry Souls, what is your End like to be? Remember your lying down; when your Hearts are Merry within you, when you live ſuch Laughing and ſporting Lives; in the midſt of your Cups of Pleaſure, your Muſick and Dancing, your Feaſting and Sporting, and the Jollity of your Revelling and rioting, think with your ſelves, What doth all this lead to? when theſe Merry dayes are over, what a Night am I like to have of it? When the Candles of your worldly proſperity are Burnt down, in what a ſtinking Snuff will they go out? What a ſtink will they be in your Noſtrils? When your Fires and your Sparks will Light you no longer, then they will burn you; your Mirth will burn you, your Pleaſures will burn you, your abuſed Proſperity, your Riches, your Money, your Plenty, and the Joy that you now take in them, will burn you, and they will burn to the bottom of Hell. Will you yet rejoyce in theſe Carnal things? Rejoyce with Trembling. Tremble to think what the End of theſe things will be. *Prov.* 14. 13. *In the midſt of Laughter the Heart is Sorrowful, and the End of this Mirth is heavineſs*; if the former of theſe [in the midſt of Laughter the Heart is ſorrowfull, *&c.*] ſhould not be true, if you ſhould Laugh and rejoyce, and know no Sorrow, if it ſhould be with you as with thoſe Merry ones, *Job* 21. 9. *Their Houſes are far from Fear*; and your Hearts ſhould be as far from Sorrow, as your Houſes from Fear; if you ſhould have all Sweet, and no Bitter; all Sun-ſhine, and no Clouds; if the firſt Part ſhould not be true upon you, if in the midſt of Laughter your Hearts ſhould not be ſorrowful; yet, the latter ſhall certainly be true, there ſhall be no avoiding of that; *the End of your Mirth ſhall be heavineſs*; Hold up while you will, maintain the Mirth and

and the Jollity of your Hearts while you can, the End of this Mirth will be heavineſs; *you ſhall lie down in Sorrow.*

Sinners, what will you chooſe? What would a Wiſe Man chooſe? *A Merry Life, or a Joyful Death?* Which do you think in your Judgments and Conſciences is the beſt choice, to Die in Peace, to Die in Joy, or to Die in Sorrow? How would you have it with you when you come to Die? Would you then find, that all your Sorrow is gone, and now your Joy is come? Or would you be forced then to ſay, Now farewel all my Mirth, I have ſeen my laſt of it, and henceforth nothing but Sorrow and Anguiſh for ever? Doſt thou not tremble to think, what if this ſhould be my Caſe? Know it for a Truth, there's no avoiding it; if you go on to live this Merry Jolly Life, this ſhall be thy End, thou muſt *lie down in Sorrow.*

Chriſtians, envy not the world's Mirth, nor let your Hearts luſt after it; you have other Joyes than their crackling Thorns will yield; you have your Sorrows while they have their Mirth, but you have this advantage of the world: 1. You have Joy in your Sorrows; as in the midſt of Laughter the Heart is ſad, ſo in the midſt of your Sorrows your Hearts may be Joyful. 2. Your Sorrows ſhall End in Joy; this ſhall you have of the Hand of your God, you ſhall lie down in Peace; *You that Sow in Tears, ſhall Reap in Joy, Pſal.* 126. 6. Whileſt thoſe that Sow in Mirth, ſhall Reap in Tears; you that go on your way weeping, whileſt they go on their way Laughing: yet mark the End of both; *Iſa.* 65. 13, 14. Behold, however it be now, behold how it ſhall be hereafter; How ſhall it be? *My ſervants ſhall Eat, but ye ſhall be Hungry; my Servants ſhall Drink, but ye ſhall be Thirſty; my Servants ſhall rejoyce, but ye ſhall be aſhamed; my Servants ſhall ſing for Joy of Heart, but*

ye shall cry for Sorrow of Heart, and shall howl for vexation of Spirit, and ye shall leave your Name for a Curse to my chosen, for the Lord God shall slay thee. Now your Enemies Eat, and some of you are an Hungry, &c. But think how it will be in the Day when the Scales be turned; when the Sinners Eating Days, and Drinking Dayes, and Jolly merry Dayes, are over; and their Hungring Days, and howling Dayes overtake them; and you that now Hunger and are Sorrowful, shall Eat and Drink, and be satisfied with the Joy of the Lord.

O envy not, and meddle not with the sinful Joyes of the world; these *Strangers shall not meddle with your Joy*, Prov. 14. 10. Meddle you as little with theirs; let your God be your Joy; and if he give you any matters of rejoycing in this world, and allow you some Measures of Joy, even in these outward things, yet rejoyce with trembling; and let your Fear so moderate your Joy in these lower things, that you do not lash out into that Carnal Mirth, the end whereof is Heavinesse. Especially, when the Matters of worldly Joy increase upon you; you that grow Rich, and Prosper in the world, that find the world smiling, and come crowding in upon you, that have even what your Hearts could wish, and then feel your Hearts to be tickled, and pleased and delighted in your Prosperity; then take heed, then fear lest you forget God and your Soul, and neglect and lose the Joy of the Lord, and your care of pleasing the Lord, in your abounding worldly Joyes; and never count any such Joyes lawful or safe for you, but such as make you to love the Lord the more, and serve the Lord with more chearfulness and care. If you do not serve he Lord better, and walk with God closer, and bring forth more of the Fruits of Holiness and Righte-

Righteousness, in more Spirituality and Heavenliness of mind; if you be not some way the better God-wards, and Heaven-wards, in the abundance of all things, than you could be, or than others are, in the want of all things; count that Prosperity greater cause of trembling, than of rejoycing to you.

4. *Rejoyce not so as to forget your own Sins, or your Brethrens Afflictions.*

1. *So as not to forget your Sins* 1. *Rejoyce not so* [*in the Lord*] *as to forget your Sins against God:* Your Joy must arise from this, that God hath forgotten them; but though God hath forgotten, you must remember them; they must still stand written in your own Book, though God hath blotted them out of his.

1. *Forget not in your Joy the Sins that you are guilty of, that so you may rejoyce with Mourning;* we are apt in our rejoicing to forget our sins; if we do not remember our sins when we are lifted up in Joy, we are too apt to be puffed up with Pride; Godly sorrow will be of the same use to us in our rejoycing, as *Paul's Thorn in the Flesh*, 2 Cor. 12. 7. to prevent our being *exalted above Measure.* That Joy which killeth Godly Sorrow, whilest we are here, what a Divine Tincture soever it seems to have, 'tis suspicious that it is not the right Joy; the more solid Joy of the Saints, hath it's Foundation in Godly Sorrow.

When we consider what great things the Lord hath done for our Souls, how he hath Regenerated, reconciled and called us by his Grace, pulled us as Brands out of the Burning, and raised us as Worms out of the Dunghill, and made us sit together with Christ in Hea-

venly Places, cloathed with Garments of Salvation, and made us to shine forth in his Image; when we remember what the Lord is to us, our Rock, our Refuge, our Father, our All-sufficient Portion, all Love and life, all Bowels, Compassions and everlasting Consolation; when we remember this, and therein do rejoyce, we must then consider, But what have I been to him? What have I done against him, who hath done so great things for me? What an unworthy Wretch, what a sinful, Polluted and unthankful Creature am I? God hath loved me, God hath saved me, the Lord God is become my God, and herein I do and I will rejoyce; but woe is me, I have sinned against the God of my Mercy, and therefore I will rejoyce with Mourning; whilest I Joy in the Lord, I will weep over my sinful unworthy and guilty Soul: Whilest you say with the *Psalmist*, *Psal.*66.16 *Come unto me all ye that fear the Lord, and I will tell you*, tell you with Joy, tell you with Praise, *what he hath done for my soul*; what a gracious God, what a Compassionate Merciful God I have found him to be to me; whilest you say thus, Come, and I will tell you what God hath done for me, you must say also, Come, and I will tell you, tell you with shame, tell you with sorrow, what my soul hath done against God; O how vile have I been? How Proud, and how false to God? How many wayes guilty before him, of neglecting, of abusing, of walking unworthy of his wonderful Love? The Lord is my God, therein I will rejoyce; I have sinned against God, and for these things I weep and lament.

2. *Not so as to forget the sins, that have been Conquered by us, that we may rejoyce in Triumph*; the Victories that we have gotten over sin, will be both an advance to our Joy in God, and

and the Evidence of the ſincerity of that Joy. Thoſe that are ſtill in the Chains and Fetters of Luſt, in whom their Pride or their Covetouſneſs, or their Frowardneſs, doth ſtill Lord it over them, and can yet rejoyce in God, it is to be doubted, that their Joy is falſe and fooliſh Joy; a Light of their own Sparks, and no Divine Sun-beam: fear that Joy and trample upon it, which will conſiſt with a Slavery to Luſt; as the Apoſtle ſayes concerning Death, 1 *Cor.* 15. 57. ſo ſhould we concerning Sin, *Thanks be to God that hath given us the Victory*; this is Matter of Praiſe, this is Matter of Joy. When the *Iſraelites* ſaw the *Egyptians* Dead upon the Sea-Shore, *Exod.* 14. 30. then they Sang a Song of Joy and Praiſe. *Luke* 10. 20. *Rejoyce not that the Devils are ſubject to you*; that is, that you have Power to caſt the Devils out of Poſſeſſed Bodies; Rejoyce not, that is, not ſo much in this, but *rather rejoyce that your Names are written in Heaven*; and that's the ſame with this, Rejoyce not that the Devils are caſt out by you, but that your ſins are Conquered by you. Victory over ſin is an Evidence of our Title to Glory; next to the Blood of the Lamb, the Blood of our mortified ſins is the Beſt Ink to write our Names in the Book of Life.

Rev. 3. 12. *Him that overcometh will I make a Pillar in the Houſe of my God, and I will write upon him the Name of my God, and the Name of the City of my God*, &c.

Chriſtians, what have you done in your War againſt Sin? What work have you made with thoſe Luſts which War in your Members? Can you tell of any Conqueſt you have gotten? Where be the Perſons among you that can ſay, This Heart was once a Proud Heart, but now through the Grace of God, 'tis more

humble; this Heart was once a froward Heart, but now through Mercy, it's become meek, the Lion is become a Lamb; this Heart was once a Covetous Heart, an Hungry, greedy Heart, all Earth and Earthy, clogged and chained to this world by it's worldly Lusts; but now through Grace the Clogs are knocked off, the Chain is broken, and my Soul is gotten loose from this Earth, and can now despise it, in comparison of God and the things above. Friends, have you any of you experiences of any such Victories? Forget them not, keep them by you; and in the day of your rejoycing in God, let your Eye be upon these your Conquests of Sin, and this will be a means that your joy will be the more full; then will you Triumph in *Christ Jesus*, when with your Conquering Captain you have your Enemies in Chains.

3. *Not so as to forget the Sins that we are in danger of*, but to *rejoyce with trembling*; we are still in our Warfare, and how far forth soever we have Prospered in it, we have Enemies still before us, that we are in perpetual danger of; therefore as it is said, let not him *boast*, so let not him *rejoyce* that's putting on his Armour, as if he were putting it off. The *Canaanite* is still in the Land; sin lies at the door, and will be upon you, if you stand not upon your guard. Christians must build up themselves in their Holy joy, as the *Jews* built the Wall of *Jerusalem*, Nehem. 4. 17. They must have *a Trowel in one Hand, and a Sword in the other*; they must Build and watch, Build and Fight; there is an evil Worm that is apt to grow out of our Joy, which will overthrow and devour it, and that is, *Security*, or secure Confidence. It was this that spoiled the *Psalmist's* Joy, who was a better Man and a Wiser than any of us; *Psal.* 30. 6, 7. *I said in my Prosperity, I shall never*

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be moved; thou Lord by thy favour haſt made my Mountain ſo ſtrong; but what follows; The very next Word is, *Thou didſt hide thy Face, and I was troubled.* Security opens the Door to Iniquity, and iniquity will hide us from our Joy.

It is Matter of Joy that we are *at War* with Sin, and have gotten any little Conqueſt, and have ſuch a Captain to lead us on; woe to them that are at Peace, or in a Truce with Sin, and have nothing to comfort them but only this, that there is a preſent Ceſſation of Arms, and they feel not the buffeting of Satan againſt them; they will quickly feel the miſerable fruits of that Truce: Stand to your Arms, ſtand upon your Guard; whileſt you are Drinking moſt deeply of your waters of Joy, fear that wormwood that Sin will caſt in, to imbitter your Pleaſant Waters.

That Joy which will conſiſt with a ſinful Life, is no Joy of God; the Joy of God is Holy Joy; and that Joy of God that leaves us ſecure and careleſs, is not like ro be long liv'd. Do you rejoyce in God? As ever you would that Joy ſhould continue, take heed of Iniquity; you go in danger while you live; it is not ſo clear and bright with you now, but it may be all Cloudy and Stormy to morrow; if the Devil can but lead you out to Iniquity, he will quickly raiſe ſuch Storms, as will make you forget your joy: forget not this danger; if you do once but forget your danger, two to one but it preſently overtakes you and ſwallows you up.

Chriſtians, if ever you would live in ſettled ſolid Joy, you muſt alwayes have a tender Heart, and a tender Eye, that will quickly eſpy, and quickly be ſtartled

ſtartled at the Invaſion of ſin. Be watchful, be tender Hearted, and then your Hearts ſhall rejoyce; and if you would abide in Peace, never live out of Fear. Never live out of Fear, till you are gotten out of Danger; and out of Danger you cannot be, till you are got to Heaven.

2. *Much leſs not ſo to rejoyce in the good things of* [*the Earth,*] as to forget our Sins. Thou art a Rich Man, thou haſt a Confluence of all the kindneſſes that this Earth can do thee; the Sun ſhineth on thy Tabernacle, 'tis all fair Weather with thee; thou Proſpereſt in the World, and herein thou doſt rejoyce. But Man, thou art a Sinner all this while; Haſt thou not great guilt lying upon thee? Haſt thou not unconquered Luſts remaining in thee? Or doſt thou not go in daily danger of being turned aſide from God, and led out into Iniquity? If thine outward Proſperity make thee glad, yet let the Sin that lieth upon thy back, or at leaſt lyeth at the Door, make thee tremble, and ſo to tremble, as to be an allay to thy rejoycing; when with the Peacock, you ſpread abroad your Plumes, and lift up your Creſt, look down on your Black Feet; when you glitter in your Worldly Glory, behold the ſtain that is upon all your Glory; whatever fair Out-ſide you have, what an Inſide have you? Is there not Poverty within, whileſt there is ſuch Plenty without? What a Poor and wretched and Blind and Naked Soul haſt thou, whileſt as to thine Outward Man thou art Rich and haſt need of nothing? Canſt thou in the midſt of thy Proſperity, forget thy ſinking and ſinful Soul? Canſt thou remember thy Soul, and will not this take thee a Button lower as to thy Carnal Joy? The Proſperity of the Soul, and the joy that grows up out of it, need not be abated in the leaſt by the

the Poverty of the Outward Man; if thou b never so Poor, and afflicted without, yet an Holy Soul, an upright Heart, and the Joy of a good Conscience, will make amends for all that; but will thine Outward Prosperity make amends for thine Inward Poverty? You with whom all things go well in this world, yet still think on that Rust that's Eating out your Treasure, think on that Moth that's fretting out your Garments, behold the stain that appears upon all your Beauty; the stain of Pride, the stain of Covetousness and Carnality, the Moth of Envy and Contention, that's eating out your Hearts. Why shouldst thou be sad, would Carnal Comforts say? What hast thou wanting to thee? What hast thou to trouble thee? Thou hast Houses and Lands, and Money, and Health, and Friends; What wouldst thou have? Why dost thou not rejoyce and make Merry? Why? why, 'tis true all things go well with me without, I have a good Estate, and a good Trade, and a good House, and am in good Health, but O what a Soul have I? O what a wretched Heart have I? Do you ask, what I have to trouble me? O I have Sin to trouble me, this Pride, and this Covetousness, and this Guilt that is upon me; God knows, I find enough to trouble me, and to trouble me more than I am or can be troubled. Do you ask me, what I want to make me merry? O I want God! I want Grace; I want more Faith, and more love to Christ; I want a better Heart; matters go not right between God and me; whatever I have for this world, O how little have I for the Eternal world! Can I be Merry and Jocund, whilest sin hath made such wast upon my Inward Man? Christians, do but thus remember your Sins, and this will allay your Carnal Joyes. Art thou so Merry, that thou forgettest thy Sins? Take heed, the time cometh, when thy Sins

shall

ſhall appear and ſtare thee ſo in the Face, as to make thee forget all thy days of mirth and laughter.

2. *Not ſo to rejoyce, as to forget our Brethrens Afflictions and Miſeries.* It's well with thee, but how is it with thy poor Neighbours and Friends? How many are there that are in Penury, whileſt thou art in Plenty? How many are cloathed in rags, whileſt thou ſhineſt in thy gorgeous Apparel? How many are ready to Starve, and Die for Hunger, whileſt thou haſt thy fulneſs of Bread, and abundance of all things? Thou haſt enough, and thereupon rejoyceſt; but is it nothing to thee, that there are ſo many that would be glad of thy Crumbs, of thy Leavings, and cannot have them? Thy very Dogs, it may be, have many a Better Bit, and Warmer Lodging, than ſome of thy poor Neighbours; is this nothing to thee? When thou bleſſeſt thy ſelf in thy Plenty, then remember thoſe for whom nothing is provided.

Forget not in thy Joy how 'tis with thy poor Neighbours, much leſs how 'tis with the poor Church of God, *Pſal.*137.5,6. *If I forget thee, O* Jeruſalem, *let my Right Hand forget her cunning*; let me never touch the Harp more, or rejoice at the ſound of the Organ, if I forget poor *Jeruſalem*; if I don't remember thee, *Let my Tongue cleave to the Roof of my Mouth*; let me never ſing Song more, no nor never ſpeak Word more, if I prefer not *Jeruſalem* above my chiefeſt Joy. Friends, you that can be Merry and Jolly in theſe Dayes, remember how is it with poor *Jeruſalem*; Is our *Jeruſalem* in Proſperity? Doth the Church of Chriſt flouriſh? Is Religion and ſincere Chriſtianity countenanced and encouraged? Are not the Tents of *Jacob* ſmitten and fallen? and do they not look Black, and all torn and Weather-beaten? It was ſaid once, though by an evil Tongue, *Numb.* 24. 5. *How goodly are thy*

thy Tents, O Jacob ; *and thy tabernacles, O* Jeruſalem! But where is their Goodneſs? where is their Beauty? Are not the Daughters of *Zion* all Sun-burnt with Affliction? 'Twas ſaid once by the Church, *I am Black, but Comely,* Cant. 1. 5. Sun-burnt with Affliction, but Beautiful through Grace ; but may it not now be ſaid, We are Black and Deformed ; not only Sun-burnt, but Collied, Black as a Coal by Iniquity? Is there not only a Marring of our outward Beauty, but a failing of the very Spirit and inward Beauty of Chriſtianity? Though it were once ſaid, *Pſal.* 45. 13. *The Kings Daughter is all glorious within, and her Cloathing of wrought Gold*; muſt it now be ſaid, Our cloathing is in Sack-cloth, and we are become Black and Pale, and all Withering within? Is not Chriſtianity in moſt Places dead at the Heart? May there not an *Ichabod* be Named among us, The Glory, the inward Glory is departed from *Jeruſalem*? It's well for us, if it be not thus with us, if the Pale Horſe hath not ridden into our very Inner-man, if there be not Death in our Hearts, if our Faith, and our Love, and our Holineſs, and our Zeal be not dead ; if we be not grown ſtark Cold many of us, or at leaſt our higheſt pitch be not Lukewarmneſs. Conſider how 'tis with your ſelves ; but if it be better with us, O that it were ſo, O that the Lord had not a Controverſie with us, even with us, for the loſs that we are at, and the fall that is to be ſeen among us ; but if it were better with us in our Particulars than it is, yet forget not how it is abroad, with the generality of Profeſſors among us. It is in every Bodies Mouth, what a general and lamentable Decay there is every where of the Soul of ſerious Chriſtianity. And is all this nothing with you? Is this a Seaſon to rejoyce and make Merry in? *Ezek.* 21. 9, 10. *A Sword, a Sword is ſharpned, and is alſo furbiſhed, it is ſharpned that*

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it may make a ſore Slaughter, it is furbiſhed that it may glitter, ſhould we then make Mirth? Beloved, we may Read in our Decayes and Hypocriſies, that the Lord may be ſharpning and furbiſhing an outward Sword againſt us, to avenge and to puniſh an Hypocritical Nation: But the Spiritual Sword of the Lord is ſharpned already, and what a ſore Slaughter hath it made? What a Slaughter of the Faith, and the Hopes, and of the Graces, and the Comforts, of the Love, of the Humility, of the Meekneſs, of the Self-denial; what a Slaughter hath been made of all theſe already? How litte of them is there left alive? Is there ſuch a Spiritual Sword, ſuch a Javelin ſmitten through the Heart, ſuch a ſore Slaughter made of the very Spirit of Religion, and ſhould we yet make mirth? Is this a Seaſon to be ſo merry or ſo Jolly in? What a woe is there denounced, *Amos* 6. 1, & 6. againſt thoſe merry ones, and Jolly ones, upon this Account, that they are not *grieved for the Afflictions of* Joſeph! and what ſhould we be merry, and ſo merry, as to be without Senſe of the Afflictions, and alſo of the Sins of *Joſeph*? The inward Languiſhings and Conſumptions of the People of God?

Chriſtians, I doubt we have too much forgotten all this; we do not conſider, we do not remember or lay it to Heart, how ſadly it goeth with the Intereſt of Chriſtianity among us; ſure it would change many of our Countenances, and abate us our Pleaſant Hours, were this duly weighed.

It is our Fault and our Sin, that it is thus with us, and 'tis a ſign that thou art of the Number of thoſe ſick Souls, thou art one of them; there is a ſad Slaughter made in thine own Soul, [thine] Heart languiſheth, and thy Grace is withered; 'tis a Sign it is ſo, if thou can't,

canſt be ſo Merry, and not to be Afflicted with the Witherings of others. O Friends, remember theſe things, and whatever Rejoycings you have in outward things, let theſe things be an allay to them; *Rejoyce as if ye Rejoyced not, Weep as if you Wept not*, ſaith the Apoſtle, 1 *Cor.* 7. 30. I cannot ſay the latter word to you in ſuch a time, Weep as if you Weep not, but Weep as if you wept, weep in good earneſt; Weep heartily, Weep abundantly; let your Eyes run down with Tears; I cannot ſay, weep as if you wept not, but yet rejoyce as if you rejoyced nor; abate and moderate all your Joy and Mirth.

4. *For our Fear*; this is well governed, when we fear nothing but what we ſhould fear; and this we fear, as much, and no more than we ſhould. For the Regulating our fears,

Firſt, *We are to keep our Hearts in a due fear of what we ſhould fear.*

1. *God is to be feared.* The Glory of his Excellent Majeſty, of his Holineſs, of his Righteouſneſs, of his Omnipotence, and all his Glorious Attributes. The Attributes are his *Glorious and Fearful Name*, Deut. 28. 58. *That thou mayeſt Fear that Glorious and Fearful Name, the Lord thy God*; this fear of God, is a *Fear of Revenge*: to Fear God, is to ſtand in awe of his Glorious Majeſty; but in ſpecial there muſt be a fear of the Indignation of God, and the Power of his Wrath. *Luke* 12. 5. *I will tell you what you ſhould fear, fear him who is able to deſtroy both Soul and Body*, the fear of God, is the Ground and Reaſon of all other Fears.

2. *Sin is to be Feared*, 2 Sam. 1. 14. *How waſt thou not afraid, to ſtretch forth thine Hand and deſtroy*

destroy the Lords Anointed? It was thy Wickedness, thy great Sin to do that act; How is it that thou wert not afraid to do it? Sin is the most formidable of Evils; if Men knew what it were to Sin against God, 'twould make them tremble; not only great sins, but little sins, not only open, but the most secret sins: there's enough in every sin to make Men afraid; that Men are so vile, and so wicked as they are, it is because they fear not sin; fear sin, and you will fly from it.

3. *Temptations to sin are to be feared.* Therefore we are to pray, *Lead us not into Temptation.* It is our fear that must bring us on our Knees, to make this Hearty Prayer. If sin be to be feared, then whatever enticeth or leadeth to sin is to be feared. Some of our Temptations are to be *feared and shunned*; evil Companions are a Temptation, these must be shunned; the liberty of unnecessary Sports and Recreations, of sumptuous Feastings, of curious and costly Apparel, &c. are Temptations, and therefore must be shunned; others of our temptations are to be *feared and warily used*: Riches and outward Prosperity is a Temptation; our Money, and our Lands, and our business in the World are Temptations. *He that will be Rich, falleth into Temptation*, &c. and therefore must so be feared, as to make us the more wary and circumspect in the seeking and using of them: follow your Trades with fear, go into your Fields and Markets with fear, Eat and Drink with fear; fear your fine Houses, fear your Plentiful and Prosperous Estates, lest by these you be led away to sin, and to forget God. You are every day among Temptations, throughout the whole time of your lives, and therefore is the Exhortation of the Apostle, 1 *Pet.* 1. 17. *Pass the time of your Sojourning here in fear.*

4. *The*

4. *The punishments of sin are to be feared.* The wrath and the curse of God, that everlasting death which is the wages of sin, as I told you before, *fear him who is able to destroy both body and soul in Hell.* He is able, and he will do it, if thou continue in thy sin. This fear is planted in the heart, as the Sword of the Angel was placed in the way of *Balaam*, to keep him back from his wicked designs. This world is a wicked world; notwithstanding that God hath placed such a flaming sword in sinners ways, notwithstanding all their fears, how wilfully wicked are they? but what world would this world be, if there were no fear upon mens hearts to bridle or restrain them?

Secondly, *We are to keep the heart out of fear of what it should not fear*, to suppress and keep down all unreasonable and sinful fears. There are two things especially which men fear, but should not fear.

1. *The Yoke of Christ*; the difficulties and severities of Religion; some men continue to be sinners, because they are afraid to be Saints; they continue under the power of the Devil, because they are afraid of Christ. They look on Christ as an hard Master, his service as hard service, his Yoke as an hard Yoke: some desires they have after Religion, they could wish themselves Christians, but they are afraid to venture. The difficulties and the severities of a Godly life keep them off; they are afraid of them, that they should never bear them. As God placed a flaming sword in *Eden*, *Gen.* 3. so these fears, are a flaming sword of the Devils placing, *to keep the way of the tree of Life*, to keep sinners back from Christ; they dare not come to Christ for fear of him, and the heavy yoke that he would put upon their Necks.

2. *The Cross of Christ*; that is,

1. *The sufferings of this Life.* These are not to be feared. *Rev.* 2. 10. *Fear none of those things which you shall suffer.* And this very charge, not to fear them, is an Evidence that even Christians are too apt to fear Sufferings.

2. *Death for Christs sake*, Luke 12. 4. *Fear not them that kill the body.* Fear not the worst that men can do; You may not only be persecuted by evil men, imprisoned, spoiled of your Goods, but you may be slain, put to death by them: yet fear them not: and as a violent death, a

being put to death for Chriſt, ſo neither is a natural death to be feared; death is *the King of terrours.* The Apoſtle tells us, *Heb.* 2. 15. That *for fear of death men are all their life time ſubject to bondage.* There is a *natural fear* of death, implanted in every man, even in Chriſt himſelf, and there is a *ſinful fear* of death; and then 'tis ſinful, when 'tis exceſſive; when there is ſo great a fear of death, as to diſtreſs, and diſtract us in the duties of our lives. When there is ſo great a fear of death, that we cannot quietly and patiently ſubmit to its ſtroke; when we cannot comfort and ſupport our ſelves againſt the fear of death, by the hope we have in our Death; *the righteous hath hope in his Death,* Prov. 14. 32. As the Apoſtle ſpeaks concerning ſorrow for the dead, 1 Theſ. 4. 13. *Sorrow not as men without hope,* the ſame may be ſaid concerning the fear of Death, fear not as men without hope. The righteous hath hope in his Death; he lies down in hope, goes to his grave in hope, and this hope fortifieth his heart under all its fears.

Now friends would you keep your hearts under Government, learn theſe two Leſſons.

1. *Keep your hearts in fear,* and particularly 1. *keep you in the fear of God,* keep up the Aw and Reverence of God in your hearts, get you trembling hearts before the Lord; behold the ſevere and jealous eye that is upon you, live under ſuch a deep ſenſe of the Greatneſs, Glory and Majeſty of the great God, as may conſtantly awe you. *Sanctifie the Lord God in your hearts, and let him be your fear and your dread.* Thoſe that live not under an awe of God, lye open to the Devil and all his Temptation. It is this, the fear of God, that is the bridle, to keep us in due order.

2. *Keep you in fear of ſinning againſt God.* Pſal. 4. 4. *Tremble and ſin not.* Art thou a profeſſor of faith in God, and doſt thou not yet fear to ſin aghinſt God? doſt thou believe that God is the obſerver of all ungodlineſs? that thine iniquities are all marked before him? doſt thou believe that God is the avenger of all ungodlineſs, and that all thine iniquities ſhall be recompenced and returned upon thine own head? how is it then that thou art no more afraid of iniquity? Art thou an hypocritical profeſſor, and does not thine hypocriſie make thee afraid? art thou a proud Profeſſor, or a worldly Profeſſor, or a lukewarm, or froward, or carnal, or ſlothful Profeſſor, how

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is it that thy pride, thy covetousness, that thy coldness, or frowardness, or carnality, or slothfulness doth not make thee afraid? are the Evils, this Pride, and this Hypocrisie, this Coveteousness, this frowardness rooted and reigning in thy heart? where are thy fears all this while? call up fear, put on fear, and let this suppress these lusts, which will else be breaking forth into practical iniquity. If you would fear a life of Covetousness, a life of Pride, fear this heart of Pride, this worldly carnal heart; if you would fear a froward look, a froward tongue, fear a froward heart; crush this Cockatrice Egg, before it hatch into practical wickedness.

3. *Fear Temptation to Sin.* What does use to foment or heighten the lusts of thine heart? What doth use to draw them forth into practice? Whatever it be, fear it as you would fear the Devil. Particularly,

1. Fear whatever you over love in the World.

1. When you have your pleasant dishes before you, and varieties of them; when you have your pleasant cups before you, fear your being tempted to excess; feed not your selves without fear, especially feast not without fear; *put a knife to thy throat if thou be given to appetite, when thou seest dainties before thee.* Prov. 23. 2. *Look not on the wine when it is in the cup and sparkles, and moves it self aright.* Look besides it, be afraid to look upon it, lest it tempt thine appetite beyond its bounds.

2. Fear your fine Clothes; your Fashions and Ornaments that you delight in; hast thou no pride in thine heart, and is not thy pride even as tinder, that will catch fire of every spark? dost thou love to be fine and gallant, dost thou love thy fine Fashions and Ornaments? let thy love make thee afraid.

3. Fear the Money that thou lovest, and thy Lands and thy Fields and the increase of thy Substance; *when riches encrease set not your hearts upon them,* Psal. 62. 10. Do you prosper, do you grow rich in this world, do ye feel the world coming in, and your substance increasing upon you? fear this prosperity; I do not say, fear prosperity and shun it or flee from it, but fear it and look the better to your selves, be jealous of your selves in such a time, lest when you prosper and be full, you then forget God Have an eye to your hearts in your prosperous estate, take heed that your Souls grow not poorer, as your outward

ward Man grows richer; It was the joy of the Apostle, 2 *Cor.* 4. 16. That though his outward man grew to decay, yet his inward man was renewed day by day; but friends, let it be your fear, lest as your outward man flourisheth, your inward man grow to decay; lest your Riches eat up your Religion; lest you lose your love to God, lest you abate in your care for the things of of Christ, lest those poor souls wither and suffer loss, lest the work of God be at a stand with you; lest praying and praising and communing with your hearts, and looking into the other World, and caring and labouring for those poor immortal Souls, be laid aside, or but slightly shuffled over. Know any of you that are in a prosperous estate, that have set your hearts upon getting, and finding the world increasing upon you, know that you are in danger; your Souls are in danger, your Religion is in danger of sinking and withering; your Prosperity is a temptation, that will endanger your neglect of God and your Souls. Look upon prosperity as a temptation, and fear it as a temptation; be jealous of your hearts in such a time.

4. Fear your vain Company, your Societies, and correspondencies with your carnal Friends and acquaintance. Dost thou love vain company? I do not speak of vile company, of Drunkards, and Rioters, of Swearers, and Scoffers at Godliness, those Sons of Debauchery that are the filth and garbage of the World; but even vain company, that are nothing but froth and folly, complement and merriment; the unsavoury salt of the earth, that are good for nothing; to whom a serious and savoury word put in, is as *vinegar to the teeth, and as smoke to the eyes*; and who will thereby tempt you, to turn out all religion out of doors, for the time at least; because 'tis so unsavoury to the Company. Fear to come among them, go not out after them, thrust not your selves unnecessarily in among them! But when God brings you in among such, when necessary business brings you in, be with them in fear; think with your selves, now I must look to mine heart, here be they that are like else to steal it away from God. Friends, settle this upon your hearts, and really believe it, and carry the sense of it upon you, that *vain acquaintance and companions are a temptation.* Tho they do not tempt you to drunkenness, or swearing, or lying, or riot, yet they may tempt you to lukewarmness and

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indifferency in Religion; they will chill and cool your good affections, and dull and blunt the edge of your spirits heavenward. As holy and lively society, will quicken and whet our hearts, towards what is good, even as *iron sharpneth iron*, Prov. 27. 17. So are we like to be dulled, and blunted by vain company. Friends, would you keep your hearts in good plight? would you keep you clear of the vanities and follies of the world? would you keep your selves unspotted from the world? would you shine as lights in the world, and be a rebuke to their sins? do you in good earnest design to maintain the life of God within you? then beware of these sons of Vanity, and let them henceforth be your fear, and not your desire or delight.

To this, let me farther add by the way, Are vain company Temptations, and to be feared? then you that are Christians, look to it, that you be not of such a vain, earthly, frothy Conversation, that we must warn others that are better, to take heed of you, and be afraid of coming into your company. If vain company be a Temptation, then take heed that you be not such, that even your society should be feared. Such a fault there is among professors, and it is a grievous thing to consider what a vain, and unsavoury, and unprofitable conversation there usually is of Christians with Christians, of professors with Professors. What is your discourse? how do you use to spend your time when you come together? how little of God, of Christ, of the state of your Souls, is to be heard among you? you can talk of your Trades, of your Business, of News; and sometimes that which is worse, tell evil stories of others behind their backs; You can laugh and be merry with carnal Mirth, even as others; but what do you more than others? whose hearts do use to be warned or refreshed by your lips? It's said, Prov. 10. 11. *The mouth of the righteous is a well of life.* And ver. 21. *The lips of the righteous feed many.* Is it so with us? what of the water of life is there, proceeding out of those Wells of life? If there be a Fountain in you, is it not a Fountain enclosed, a Well shut up? who are there whose Souls are fed from your lips? If Christians did meet with no better feeding, than they have from some Professors lips, they might starve and perish; So jejune and insipid our discourses usually are, and withal so carnal and vain, that we rather pull down than build up, we rather

chil and damp, than quicken and enliven those that are conversant with us. *We have too often*, like the Quakers, *our silent meetings, as to any thing of God that is going among us.* Friends consider, look back and observe how it has been; have your mouths been wells of Life? doth there not sometimes come forth mudd, instead of water? have your lips fed many? May be your hands have fed poor hungry bodies; may be they have had of your bread and of your money, but what have they had from your lips? Not a word. Their Souls may perish, for all the feeding that they have had from your lips. It is said, *Mal.* 3. *Those that feared God spake often one to another*; that is, of the things of God; but is it so with us? what shall we say to sinners, who when we charge others to take heed of their company, who will reply, why, they were even as good come amongst us as amongst some of your selves, and as much they are like to get, and as little harm by us as by you?

Friends, I have more than once provoked you to be more Spiritual, and more Heavenly in your Converses; but what hath been the fruit? Is it better then it hath been? O that you could tell me it was! I thank God it is a little better; I have set mine heart upon it, I have put my self to it, to bring forth something of what I have learned for others benefit. I must tell you, this unprofitableness is an ill sign as to your selves, as well as it may be a snare to others; barren lips are a sign of barren hearts; 'tis to be feared there is not so much of Christ within you, when there is so little coming forth, that there is but little truth in your hearts, when there is so little grace in your lips. O Friends, that you would yet check your selves for this neglect, that you would yet charge it upon your hearts, to be more fruitful this way. To what purpose are you preach'd unto, to what purpose do I warn you, if you will not amend? I'le tell you one way to help it, Let your own hearts be more set upon God, get more spiritual savour, more life and power of holiness in your own spirits, and it will find an easier vent; More *divine communion*, will be the best help to more *holy Communication*. But this by the way.

5. *For our Grief or Sorrow.* I shall shew here,

1. *That the Object of our Sorrow is evil.* The Evils we are to grieve for are,

1. *Sin.*

1. *Sin*
2. *Misery or Afflictions.*
3. *What are the due degree, and just limits of our Grief.*

1. *Sin*; This is the great and special object of Sorrow, and sorrow for Sin is the best and most necessary of sorrows. Sin is a grievous evil, and it most calls for grief of heart. He loves neither God nor himself, that grieves not for sin; Sin is the abuse of God, and the wrong of our own Souls. How canst thou say thou loveſt God, if thou canst abuse him, or see him abused without sorrow? how canst thou say, thou loveſt thy self, when thou canst wrong thy self, and not be grieved? what wilt thou grieve for, if not for that, which is so provoking to God, and so distructive to thy self?

Sin seems good in the eyes of sinners, and therefore it seldom troubles them; 'tis that which pleaseth them, and suits with their tempers; 'tis that which pleaseth them, and brings them in all their gains; Sinners, that must hereafter die for their sins, do at present live by their sins; they are beholding to their sins for their livelihood. Some men live by lying, and stealing, and defrauding; by Coveteousnes and oppression; 'tis that which brings them in their Estates; they had been, some of them, but poor men, if their sin had not gotten them Estates. Others live by their Pleasures, and carnal merriments; 'tis their mirth and their pleasure that keeps them alive, Sorrow and Melancholy they think, would kill their hearts. Sinners live upon their sins, and therefore will not be grieved for them.

But though thou thinkeſt thou liveſt by thy sins, thou must die for thy sins; thy sins are making a grave for thee, and carrying thee to it; thy sins are preparing an Hell for thee, and leading thee down to the chambers of Death. Thy sin spoils thee at present of all that is good, and makes thee good for nothing, but to be fuel for the fire. Holiness prepares the Saints, and makes them *meet for the inheritance of the Saints in light*; Col. 1. 12. and sin prepares sinners, and makes them meet for the inheritance of everlasting darkness; fit to serve none but the Devil, fit to dwell with none but the Devil. Sinners, you that go on in your sins, you are herein, but fitting and preparing you for the Devil This Pride that

you live in, theſe Pleaſures that you live in, this Covetouſneſs that you live in, by all theſe, the Devil is preparing you for Hell. There is a fire prepared for you, Mat. 25. 41. *Everlaſting fire prepared for the Devil and his Angels*: there is an Hell prepared for you, and your ſin is as faſt as it can, preparing you for that place of Torment. Your going on in your ſin is your ripening for wrath: thou art almoſt ripe already, and art ripening every day: and as ſoon as thy ſin hath but made thee fully ripe, thou droppeſt as ripe fruit uſe to do, down thou droppeſt to rottenneſs, into the grave, and into the darkneſs of the pit. Thou art grown to that height in ſin, that thou mayſt be ripe before to morrow; and as ſoon as thou art ripe, thou wilt be rotting: thy Body in the dirt, thy Soul in Hell. This is the fruit that ſinners get, and ſhall get at laſt by their ſins. Rom. 6. 23. *The wages of ſin is Death.* But yet, becauſe at preſent they live by their ſins: their ſins make them merry, their ſins make them Rich, they get money by them, they get Eſtates by them, therefore they are not troubled: though they ſin, they will not ſorrow. *Thou haſt ſmitten them, but they have not grieved*, Jer. 5. 3. 'Tis ſaid, with reſpect to the puniſhment of ſinners, and it might be ſaid concerning them, they have ſmitten themſelves, and yet have not grieved.

Sin ſeems good in the eyes of ſinners, and therefore it doth not trouble them; but ſin ſeems to be ſin to Saints. *Rom.* 7. that is, the greateſt and worſt of Evils; for ſo ſin, when it appears to be ſin, doth appear to be the worſt of Evils; and therefore to them, its matter of Sorrow. When ſin appears to be *exceeding ſinful*, as the Apoſtles Expreſſion is before, then the heart will be exceeding ſorrowful; the degrees which by the right Government of the heart, this ſorrow for ſin is held up to, and the bounds and limits it is held within, are theſe.

1. *This ſorrow muſt be ſo great, as to anſwer the ends, and bring forth the proper fruits of it.* The end of this ſorrow, and the fruits it muſt bring forth, the Apoſtle tells us, 2 *Cor.* 7. 9. is Repentance. *I rejoyced that ye ſorrowed unto Repentance.* And ver. 11. *This ſelf-ſame thing, that ye ſorrowed after a godly manner, what carefulneſs it wrought in you! yea, whas clearing of your ſelves*, &c. What ever trouble for Sin, what ever ſorrow any of you have in your hearts, if it doth not bring forth Repentance, a forſaking

all

and turning from sin; if this sorrow doth not work a fear of falling back into sin, if it doth not work a care of preventing your fall, if it do not work to Indignation, and Zeal against Sin; if it leave you the Friends of sin still, the followers of sin still; if this be all you can say, I am troubled at it, but I cannot help it; it's my trouble that I am a Drunkard, it's my grief that I am a Worldling, or proud, or froward, but God be merciful to me, I can't get rid of these evils; if your sorrow, whatever it be, doth not bring forth Fruit unto Repentance, it is not wrought up high enough; there must be more load layed on, there must be more of its Thorns, and Spears, and Stings thrust into that hard Heart of thine; thou must feel more of its Gripes, it must fetch out more Groans, and Sighs, and Tears out of thee, thou must be brought to another manner of trouble for sin, than yet thou art, e're it reach the due degree of Godly sorrow.

2. *This sorrow must not be so great, as to hinder the exercise of any other Grace or Duty:* 'tis seldom there is an error in the excess; we don't use to sorrow over much, no, no, we are apt to err in the defect; we do not usually come up to sufficient sorrow; our hearts have but a light hurt upon them, our wounds, ordinarily, are not deep enough; 'tis this which mostly undoes us; we find our sin to be too light a burthen, 'twere well if our hearts were more sick, that we could find them bleeding inwardly, and bleeding more abundantly, as 'twas said of false Teachers, *Jer.* 6. 14. *They heal the hurt of the Daughters of my People slightly.* It is seldom that we can now a dayes, hear of such a thing as a troubl'd Soul, and a wounded Spirit: We are, even Professors of too whole and unbroken hearts; *The Sacrifice of God is a broken* heart, *Psal.* 51. 17. but how few such Sacrifices are there any where found for the Lord? The work of the Ministry, God help us, is seldom that more acceptable work, and healing work, to heal the wounded Soul, to bind up the broken heart, to comfort them that are cast down; but the main of our work lyes, in making wounds, in pricking to the heart, in casting down the high and hardned hearts; Is not there much of this work lying upon our hands, to be hammering, and humbling, and piercing your hearts through with Godly sorrow? How few are there of you, who can truly say, I thank God, this work is done upon me; the breaking work, the afflicting

flicting work, the affrighting work is done upon me, my heart through Grace is brought low, and made soft, and made sick of my sins, so that I am prepared for the healing and comforting work? Thet sharp two edged Sword of the word, hath pierced so deep, and made such work, such wounds in my heart, that now the Oyl is more needed, and the Balm to heal my wounds. O it is matter of trouble and sadnnss of heart, to find no more such sad Souls, and sorrow-bitten hearts, than we can either see or hear of in the World. 'Tis seldom therefore, I say, that there is too much of this sorrow, that trouble for sin riseth too high; but yet sometimes, and in some cases it may be so; there may be an excess of sorrow for sin; Christians may be pressed down over measure, they may be swallowed up of overmuch sorrow; as the Apostle intimates, and would have prevented, 2 *Cor.* 2. 7. *Comfort such an one, lest perhaps he should be swallowed up of overmuch sorrow.* Therefore in this case, there must be Limits set to our sorrow; and it must be held within these Limits. It must be so much only, as may not hinder the exercise of other Graces and Duties; it must neither hinder our Hopes, nor hinder our Faith, nor our Love, no, nor our Joy in the Lord; It shall be with Christians in this case, as with the Apostle in another case, 2 *Cor.* 6. 10. *As sorrowing, yet alwaies rejoyceing.* Sorrowing, yet believing, sorrowing yet hoping; cast down, yet comforted. It must not hinder our Duties. Some Christians have been so overwhelmed with trouble, that they have not been able to hear, nor pray, nor think with any Comfort upon God, or the things of God. This is an excess of sorrow, and must be restrained. Sorrow for sin, no more then will hepl you to believe, and Hope and Love and Praise and serve the Lord.

2. *Affliction.* This is another object of sorrow. The Degrees and Limits of this are,

1. *That we sorrow not so little, but that we have a due and a deep sense of the hand of the Lord upon us.* Otherwise we despise the chastning of the Lord, which the Apostle forbids, *Heb.* 12. 5. *Despise not thou the chastning of the Lord.* By afflictions I mean here, the sufferings of this Life; Crosses and Losses of Estates, of Friends, Husband, Wife, Children, or near Relations. Sufferings in our persons, by Sicknesses, Pains, Languishing, and the like, these must

must be grieved for. God complains, *Jer.* 3. 5. *I have smitten them, but they have not grieved*: 'Twas their sin that they did not sorrow.

2. *That we sorrow not so much as to sink under our sorrows.* That we be not swallowed up of overmuch sorrow. As we may *not* slight or *despise the chastnings of the Lord, so we may not faint when we are chastned.* The Apostle tells us, 2 *Cor.* 7. 10. That *worldly sorrow*, the sorrows of worldly-men for their worldly crosses, *worketh Death.* It sometimes kills their Bodies, some men die of their griefs, but it often kills their Hearts, sinks them in their Spirits, stupifies them, and makes them fit for nothing. We may not be so depressed with sorrows, but that we still keep our Hearts alive, and to be of good courage.

3. *Not as men without hope.* We must sorrow for all our Afflictions, but as the Apostle would have Christians sorrow for the dead, 1 *Thess.* 4. 13. *Sorrow not*, says he, *as others, which have no hope.* The Righteous hath hope in his Heart, and his hope must moderate his sorrow. This sad state will not last alwaies; there's hope of an end of his afflictions, and that should moderate his sorrow; *The Righteous hath hope in his Death, Prov.* 14. 32. and hath this double hope,

1. That Death will put an end to his sorrows.

2. That the end of his Sorrows shall be the beginning of Everlasting Joyes, and in this hope he must comfort himself under his sufferings, and moderate his sorrows for them.

4. *Alwaies as men that have worse matters to sorrow for.* The least sin is a worse evil than the greatest affliction, and calls for more of our sorrow. Christians must take heed that they do not lose the sense of sin, in their excessive sorrowing for affliction. When affliction lyes too heavy, sin usually lyes too light; *Jer.* 30. 15. *Why cryest thou for thine affliction--because thy sins were increased, I have done these things unto thee.* Why art thou impatient under thy sufferings? Whatsoever thou sufferest, how hard soever it goes with thee in the World, there's a worse thing than all this, that should set thee a crying; thy sin, thy sin which is the root of all that which thou suffereſt.

5. *Let your sorrow for affliction never be so great, as to hinder your sorrow for sin.* Sorrow more for Iniquity, and that will limit and moderate your sorrow for your affliction.

fliction. Why doſt thou take on ſo for loſſes in thine Eſtate, for thy loſt Friends and Relations? Thou haſt greater matters than theſe to trouble thy ſelf about; thy ſins are the loſſes of thy Soul. Think when thou art mourning over thy worldly croſſes, as ſad as it is without, how is it with my Soul? Is there not ſin upon my Soul? Is there not Guilt upon my Soul? and let out thy ſorrows ſo much upon the ſin of thy Soul, that thou mayeſt have none to waſt upon the ſufferings of thy Body. Reſtrain thy Tears for thy afflictions, thou wilt need them all to be ſpent upon thine Iniquity. O Friends, if you were concerned for your Souls, as much as you ſhould, if you were ſenſible of the miſchiefs and miſeries that ſin is bringing upon your Souls, this would make all the ſufferings of this life to be as light and little things.

6. *For our anger.* The Government of our anger is, that which eſpecially is meant, by ruling our Spirits, in thoſe two Scriptures, *Prov.* 16. 32. *He that is ſlow to anger, is better than the mighty; and he that ruleth his ſpirit, than he that taketh a City.* Prov. 25. 28. *He that hath no rule over his own ſpirit, is like a City that is broken down, and without Walls.*

The Object of Anger is Evil; the Limits of Anger are theſe,

1. *Be never angry with God.* Some perſons are ſo fretful, that none can pleaſe them, are apt to be angry with every one that hath to deal with them. There's no ſcaping their anger, but by ſhunning their Company, and having nothing to do with them. Men cannot pleaſe them, and God cannot pleaſe them; they will be angry with their Maker; when his Providences towards them are any thing croſs to their Humours, or their Intereſt, they are angry at God, angry at his Providences. So it was with *Jonah*, when God ſmote his Gourd that he had given him for a ſhade, *Jonah* was in a pett, angry with God, and juſtified himſelf in his anger; *I do well to be angry. Jon.* 4. 9. Some Fooliſh Perſons, if it be dry Weather when they would have it Rain; if foul Weather, when they would have it fair, they are angry; they fret, their Hearts riſe and murmur and repine againſt the Providence of God. And ſo when the wicked are exalted and flouriſh, and themſelves are oppreſſed and brought low; Men are apt to fret and murmur at Divine Providence, that thus orders

ders it. Thence is that Caution, Psal. 37. 7. *Fret not thy self because of him who prospereth in his way*; that is, fret not against God, because of him, that he lets such wicked ones to prosper. Let God alone in his way, whatever he doth in the world, keep silence to the Lord, and fret not, murmur not against him. To be angry with the Wind, or the Rain, or the Flouds, or the Sun, when we suffer prjudice by them; yea or to be angry with the irrational Creatures, that serve us; with our horses, or oxen, or dogs, when they do amiss, this is often anger against God. Some are such Fools, that if their horse stumbleth, or their Ox slugeth, or their dog barks, or takes what he should not, they are such fools as to be angry with them, irrational Creatures are not the objects of your anger; you may strike your Horse, or goad your Ox, or beat your Dog, but hee's a fool that will be angry with them. Some are such fretful fools, that they'l fret and chafe at senseless and inanimate creatures, which they use; how do Gamesters fret and chafe at their Cards, at their Dice, when they run not for them? how do some Tradesmen fret at their work, when it sadges not aright; when their yarn breaks, when their cloath shrinks, when their Sythe, or Knife, will not cut, or cut their fingers, or their legs, or hit upon a stone, or the like; some such there are, that will be angry with their work, will fret at their Sythe or their Knife, or their Yarn, &c. These you may reckon amongst the first-born of Fools; and the folly of such anger is not the worst that is in it, there's Prophanes in it too, anger against these creatures is anger against God.

2. *Be not soon angry with man. He that is slow to anger, is better than the mighty*, Prov. 16. 32. Some persons are so touchy, that 'tis hard to keep them quiet, like tinder or Gunpowder, that will catch fire of every spark; a wry word or look, nay their own jealous thoughts will set them on fire; every little thing will provoke them; this is an evil and sore disease, that is hardly cured. You whose temper this is, know that it is your misery, 'tis a miserable temper, to be of such a froppish touchy Spirit, you that are such, you had need to pity the cases of those that dwell with you. Look upon thy self as a Briar or a Thorn hedge; and know that the fault lies not in them

them thou art angry with, but in thine own angry heart.

3. *Be not angry without a cause.* Mat. 5. 22. *He that is angry with his brother without a cause, shall be in danger of the Judgment.* The only just cause of anger is sin. *Eph.* 4. 26. *Be angry and sin not*; and that you may do so, be only angry against sin. We may be angry against wrongs, or abuses against our selves, but it must be upon this account, that these wrongs against our selves are sins against God. Be not angry without a cause, and be not angry for every little cause. Christians must be patient and bear much; it must be a great thing that must provoke them to anger. Do not pick quarrels one against another, and make anger where there's no cause of anger; and do not quarrel for trifles, that any wise man would rather despise, than be provoked with.

4. *Be not long angry.* Eph. 4. 26. *Let not the Sun go down upon your wrath.* Eccl. 7. 9. *Anger resteth in the bosom of fools.* Of the several sorts of tempers that are among men, some are *soon angry, and soon pacified.* This, though it be an evil, yet its a more tolerable evil; let it not justifie you in your touchyness that your anger is quickly gone; to be soon angry is your sin, though not so great, because you are soon pleased. Do not allow your selves in this temper; little sins must be carefully avoided.

Others are *slow to anger, and swift to pacification.* Hard to be provoked, easie to be pacified. This is the best of Tempers; this is that *meek and quiet Spirit, which is of great price in the sight of God.* This man is a *Moses*, *Moses* could be angry and was angry to a great height, when he saw *Israel* become Idolaters; but yet this *Moses* was the meekest man upon earth. This meek temper is the most desirable of all tempers, even for our own sakes; every man that is a wise-man, would if it be possible be a meek man; none would be a fury but a Fool.

Meekness of Spirit is the way to get every mans love and good opinion, and the way to our own ease and serenity of heart. Frowardness and fretfulness is its own punishment; what vexations and galls are such Persons to their own hearts, and what a reproach, and a by-word, and an odium are they to others?

Other

Others are *easily provoked and hardly pacified*; a little spark will kindle a fire, but many waters will not quench it. *A soft answer*, saith *Solomon*, Prov. 15. 1. *turneth away wrath*. In some 'twill, but in others neither soft nor hard words will do it; no contending, no stooping, no yielding, no loving obliging words or carriage will stop the current, till time hath a little allayed and worn it out. This is a wretched temper, and next to the worst; soon angry and long angry.

Others are *soon angry and never pacified*. The grudge of their hearts is a cancer in their breasts; there it corrodes and frets, but will not be cured. These are Devils incarnate; 'tis the malice of the Devil that is implacable malice. That's the 4th. limit, not long Angry.

5. *Restrain the sinful effects of Anger*. Such as are,

1. *Angry looks*, we read Prov. 25. 23. of *an angry countenance*, an angry look is either a furious look, the fire of the heart sparkling out at the eye, or a sowre, and sullen, a dogged or discontented look.

2. *Angry words*, as reproachful words, *Mat.* 5. 22. *Racha, or thou fool*, calling names, Liar, Theef, Varlet, Knave; or railing and bitter words, words dipped in Vinegar or Gall, spoken on purpose to irritate and provoke.

3. *Distances and Estrangements*. Keeping aloof, refusing society with those we are angry with; I'le do him not hurt, but I'le never have to do with him more, there's an angry resolve. Never talk you are not angry, whilst this fruit of it, distance and estrangement continues.

4. *Revenge*. When the grudge lyes burning within, and watching to do him an ill turn, or to be even with him, as they usually express it. Revenge is the intending, endeavouring or doing hurt, to such as offend us, to satisfie our malice and wrath. We may right our selves upon those that abuse and wrong us, either in our Estates, or our Names, in just and honest wayes, and in such cases where God, or Conscience, or the honour of Religion does not call upon us to suffer wrong, and pass by or put up abuses; we may right our selves in case of wrongs, but never out of Malice, to satisfie our wrathful hearts. Some wretched spirits there are, that in some trifling offences that are offered them, could pass them by, but only for the satisfying their malice; their

wrath

wrath must be satisfied. This if it be a righting of thy self, yet if that which puts thee upon it, be the malice of the heart, this is a revengeful righting of thy self; how often do some men speak at such a rate, not so much that I do regard the things, but I scorn to be abused.

Well, these are the limits to bound your Anger. Be not angry with God, nor any of his Providences; be not sinfully angry with man; not soon angry, not angry without a cause; not over angry where you have a cause; not long, not implacabley angry; lay aside an angry look, restrain an angry tongue, and beware of meditating revenge, let not there be a secret grudge remaining which will make revenge sweet to thee.

Now because this is a great piece of the Government of the heart, and of great difficulty, I shall direct you to some means for the bringing it about.

1 *Prize, seek and maintain your peace with God.*

1. This will find you other work to do, than to mind every little offence that comes athwart you. The wrath of God is as the roaring of a Lion. Whilst you are in fear of that, or caring how to escape it, you will not mind the barking of a Dog, or the hissing of a Goose. What hast thou nothing else to take up thy thoughts, than these trivial things? it's an ill sign; 'tis a sign thou mindest not God as thou shouldst, nor thy soul as thou shouldst, when thou art so apt to be in a pet at every little thing.

2. Your breaking peace with men, is your breaking peace with God. Art thou sinfully angry with thy brother, or with thy Husband, or thy Wife? take heed, God is angry with thee: Psal. 18. 26. *With the froward, thou wilt shew thy self froward.* You that are given to frowardness, study that Scripture, and tremble. Canst thou stand before an angry God? wouldst thou that God should carry it as frowardly towards thee, as thou carriest it towards others? wouldst thou see such a frowning face, wouldst thou hear such words of fury from the Lord, against thy Soul? thou must look for no other from him, if thou carriest it thus frowardly to thy Friends. Mind your peace with God more, be more solicitous about the taking up that deadly Controversie, that hath been betwixt

him

him and thee; and prevent the raising of new quarrels with God, and then we should have fewer quarrels one with another. Is it peace betwixt God and thy Soul? is all fair and friendly betwixt him and thee? methinks thou shouldst bear any thing then from men; Is it not peace betwixt God and thee? Is that great work yet to do? Is there such a weighty concern lying upon thee? Is thy Peace with God yet to make? What a foolish wretch art thou, to disturb thy self with these little matters?

2. *Totally espouse the interest of God, and renounce the interest of this Self and Flesh.* It is this self that is the make-bate, and the rise of all our quarrels. If you would know no other interest but the interest of God, you would never be angry, but where you should be angry, you would only be angry with sin against God. If you have renounced your selfish and fleshly interest, you would never take its part, nor take up the Cudgels on its side; all our carnal anger it is but our taking part with carnal self; any thing that's spoken or done against thy self, anger must be called up, to revenge this quarrel. Be more zealous for the interest of God, and these quarrels of self would cease.

3. *Know that a pettish angry disposition (whilst it remains unconquered) will make thee a brier and a thorn, to whatever company thou art in.* Yea and 'twill make every one else, seem to be a briar and thorn to thee. What wouldst thou have people say, there dwells a wasp or an hornet? there goes a briar or thorn? take heed how you come near him, lest you be scratch'd or stung? If you would not make every one else, to seem a briar and thorn or wasp to you, then kill this wasp in your own bosom. If people would but study more their own ease, and the calm of their own hearts, and to be freed from those troublesome boylings and burnings of their own Spirits, they would prize and pursue a more meek and quiet spirit. Never expect freedom from vexations and perturbations, till you have conquered that vexatious Spirit.

4. *Know that implacable anger marks thee out for one whom God hath excluded from pardon.* If there be any one person in the world, that hath so angred thee, that thou wilt not be pacified, that anger of thine, will certainly carry thee to hell. If you will not forgive you shall never

be forgiven. *Mat.* 6. 15. that's the word, your forgiveneſs of others, is made the condition of Gods forgiving of you; your peace with others is made the condition of your peace with God. Thou that art an implacable creature, how dareſt thou ever take the Lords prayer into thy mouth? how dareſt thou ſay, *forgive us our treſpaſſes as we forgive them that treſpaſs againſt us*? there is this included in it, If I do not forgive all the World, let not God forgive me. Prehaps you will ſay, oh but I do forgive; I thank God I can ſay it with a clear Conſcience, I forgive all the World; and any Perſon or Perſons that I have had a particular quarrel againſt, I forgive them with all my heart. I ſhall never *forget*, but I do *forgive*. Oh what a folly and meer ſelf deluſion is this! I will forgive, but I cannot forget; that is, I will forgive, but I cannot forgive. It is the plain *Engliſh* of, I cannot forget, I cannot heartily forgive. I will do them no hurt, I will chide no more with them, but you muſt excuſe me if I carry a ſecret grudge in mine heart againſt them. Is this thy forgiveneſs thou canſt ſatisfie thy ſelf with? wouldſt thou that God ſhould ſay ſo to thee, I forgive thy wickedneſs, but I will never forget it? Angry Soul, art thou reſolved to venture it, to go unpardoned to thy grave? would it not be a terrible word to thee, if God ſhould ſay to thee, I will never forget thine iniquities, nor blot them out of my book? would thou have thy name blotted out of Gods book? thy ſins muſt be blotted out, or thy name blotted out. Wouldſt thou have thy ſins ſtand upon Record againſt thee at the great Day? then at thy Peril look to it, that thou quench this fire of implacable anger.

5. *Know that whilſt the effects of anger remain, the paſſion of anger will ſinfully remain.* Whilſt there are the fruits ſtill continuing, there the root is not cut up. Nay if there be but ſome of the fruit remaining; If thou forbear thy ſowre looks, and put off an angry countenance, yet if thy diſtance and ſtrangeneſs continues; If thou takeſt I will do them no hurt, but I will never have any more to do with them; if thou forbeareſt to give them provoking words to their faces, yet if thou continueſt to bite them on the Back; takeſt thy liberty to cenſure them, to rip up the old ſores to others behind their backs; deceive not thy ſelf, thine anger is not turned away,

but

but thy wrath is ſtretched out ſtill.

6. *Spend more of your anger againſt your ſelves, for your own ſins, and then you will have the leſs to waſte upon others.* That Counſel of Chriſt, *Mat.* 7. 5. is of uſe here; *thou hypocrite, firſt caſt out the beam out of thine own eye.* Caſt thy firſt ſtone at thy ſelf; yea it may be thou mayeſt ſee reaſon to ſpend all the ſtones thou haſt to throw, here upon thy ſelf, and thine own ſins, and have none left to ſpare, to caſt at thy bother. How have I carried it towards the Lord? O how have I provoked, and do provoke the moſt high? O this proud heart of mine, O this peeviſh heart, O this envious hypocritical heart! Lord, what can I ſay for it? Lord, how can I bear ſuch a wretched deceitful provoking heart? can I bear nothing from others? Lord, how ſhall I bear it, that thou haſt been ſo oft provoked and diſhonoured by me? O my fooliſh Soul, thou haſt other quarrels that are fitter for thee to be engaged in; quarrel with thy ſelf, be angry with thy ſelf, thou haſt ſinned, thou haſt ſinned againſt God, and there let thine anger ſhoot all its darts. This would ſow up thy lips, and put a bridle in thy mouth, as it did in Davids. Pſal. 39. 2. *I was dumb with ſilence, I held my peace.* I had not a word to ſay, when I looked up to God. What if *Michal* mock, if *Shimei* curſe, God had a quarrel with me, and itwas he opened their mouths againſt me, *thou Lord didſt it*, and therefore I was dumb and had no more to ſay.

Chriſtians remember all theſe things, and apply them every one of you, as far forth as your caſes need it. Do not ſay (as ſometimes ſome do) here ſuch or ſuch a one was ſtrook at, this word was directed to ſuch a man, or ſuch a woman; do not put it off ſo, but take it to thee, its a word ſent from God to thy ſelf, as far forth as thy caſe is concerned in it. Let every one of you reflect and caſt an eye upon your ſelves, and conſider how far forth you are guilty of ſinful anger; and then enquire as the Diſciples did in another caſe, *Lord is it I*? Lord am not I one of them thou haſt been preaching this word unto? See every one of you, how far forth it may be your own Caſes, and accordingly accept of the warning, as ſent from God, on purpoſe to you; and ſo uſe the ſeveral means preſcribed, that if it be poſſible, you may hereby be enabled to get the Rule and the Governmet of your

own Souls. Remembring what I told you but now, from *Solomon, he that ruleth his own Spirit, is better than he that taketh a City.* If you can but get the rule of your own Spirits, its unspeakably better to you, than if you had conquered all your adversaries; if you can restrain your own anger, it will be more comfortable, and more tend to the enjoying your selves in peace, and sweetness, than if you could so charm the whole world, that there should never any one do any thing, that might offend or provoke you.

And thus I have dispatched what I have to say, touching the Government of some of the Passions of the heart; to order and regulate them so, that we may love nothing but what we should love, *&c.* O what a blessed frame should we be in, were we brought to this! 'tis true, it is not to be expected, that we should be brought fully up to this frame, in this imperfect state; but so much might be done towards it, as might make our whole way of Religion much more even and easie than it is. All our difficulties and failings do arise from the inward disorders and distempers of our hearts. The better order and the better temper our hearts are brought into, the more easie will our work be, and the more sweetly carried on.

Now therefore, after these many words I have spoken, after these many days work that have been spent upon this subject, let me in the name of God ask you, what is there that hath been yet done upon you? what is there that hath been added to your holy love, to your holy desires and joys, fears and griefs? are there any little sparks added to you? do you love God a little more than you did? do you desire after him a little more strongly? are your fears of sin, your fears of temptations to sin, your grief and sorrow for sin, a little encreased? Is there any abatement of your love to the World, of your worldly desires and joys? Is there any allay of your fretful angry passion? Who of you can say, I thank God, these words have not been spoken to me in vain. I thank God, I find this World taken down a little lower; I do not love it so well, nor desire it so much, nor I hope shall ever again seek it so earnestly as I have done? are you any thing the more in fear of sin, or griev'd for sin? are you in hope that your anger shall henceforth not be with-

without a cause, nor above or higher than its cause, nor ever last as it has used to do?

Friends, consider, in the name of God consider; What, is there nothing done? are you as cold in your love to God, as hot in your love to the World, as much without fear and grief for sin, as if none of all this had been spoken? The Lord be merciful to us, what shall become of such hearing? What serves this Preaching for? what serves this hearing for? Doth God take pleasure, or can you take comfort in your coming to geather to hear, and being a little affected with the world whilst its preaching, or speaking some words after of your approbation and liking what you have heard, when yet the Word doth not work, nor leave any standing and abiding impressions upon you? Its vain to commend a Sermon in words, if the fruit it brings forth commend it not. The best commendation of your food is by your eating it, and maintaining your health, and gathering strength by it. O Friends, that's the commendation we would have of our preaching, and the only commendation that we can take comfort in, that our word reacheth its end; that there is some sign of our ministry upon your hearts, and in your lives; that we may say concerning you, as the Apostle concerning the *Corinthians*, 2 Cor. 3. 2, 8. *Ye are our Epistle, and are declared to be the Epistle of Christ, ministred not with ink, but with the Spirit of the living God.* Those are the best Sermon Notes, that are written not with ink and paper, but by the Spirit of the living God, in the fleshly tables of our hearts. These are the best Sermon Notes, and these are the best commendation of our preaching. Now pray friends consider, I do not ask you what there is written of these Sermons in your note books, but what is there written of them in your hearts? Is there any thing more of the love of God, of desires after God, of fear of sin, &c. written or begotten within you?

Had I ability and opportunity of personal converse with you, I should be willing to deal with you in private, hand to hand, and to ask you these questions man by man; but to supply that defect of speaking personally, and in private to each one of you, take what I speak in my publick Ministry, as if it were spoken to thee in particular, and I were dealing with thee hand to hand. Though thou canst not give (me) thine answer, ye

fail not to give answer in thine own heart; when I ask thee whither thou hast gootten any more love to God, any more desires after God, any abatement of thy love to the World, any more fear of Sin, *&c.* Answer thine own Conscience in this particular. I must substitute thy Conscience in my room, and let Conscience take thine Answer. Speak every man of you in your Consciences, how do you find it? is there any thing done upon you by these words, or is there nothing done; what do you think of all your hearing these words, if there be nothing done; if there be as much love to the world, as little love to God, or fear of sin; if there be the same touchiness, the same pettishness, the same angry distemper, as if you had kept you at home all this while, and never heard any of all that has been said; Are not you ashamed, are not you afraid that these words of the Lord should have no effect upon you? Beloved, I have preached to you in hope, I have hoped for fruit; I have hop'd for some change for the better upon you, in all these respects. O set your hearts unto all these words; remember what you can, and recover what you have forgotten; look up to God, look up to God, and pray this prayer to him, *Lord let the things that have been spoken, be written. Let them be written, not with ink and pen, but by the Spirit of the living God; not in a Book or paper, but in the fleshly table of mine heart.* Look up to God for his help, and determine in your selves, to set your hearts to it, to follow after this blessed Order and Government of your hearts. Study within your selves, how to get up your affections to things above; to get loose your hearts from the World; and things below; be not content to be thus dead in your hearts towards God, thus alive towards the World; nor be content to wish for more of the divine love, to wish you could abate towards this world, but in good earnest, make it your business and study so to do. Might we once bring you to this, that while we are labouring with you in the Word and Doctrine, you would labour with us in the Lord, to work your hearts to an affectionate compliance with our words; if you would be *stedfast and unmoveable, and abounding in this work*, then there would be hope, that neither *our labour nor yours should be in vain in the Lord*; then should we look to see the death of these Worldly loves and lust, and a spring of the divine love and life and joy and glory; this earth and flesh under

foot

foot, and the Spirit of Glory and of God resting upon you.

Put on therefore in the fear of the Lord, set you close to this Heart-governing-work, quicken, strengthen, encourage your hearts herein with these words. Yet further, the Government of the heart stands,

4. *In suppressing all manner of evil, and exciting and maintaining the good that is in your hearts.* There are in the heart, as there are in a Kingdom, two parties, the evil party and the good party. The evil party are the Rebellious Lusts of our hearts, the good party are the Graces of God. The Government of the Heart is to be as the Government of a Kingdom, for the suppressing the evil, and the encouraging and upholding the good.

The evil Party are the lusts of the Heart; Pride, Envy, Malice, Covetousness, &c. there's no Government of these, but by keeping under and suppressing them, they cannot be kept in order, *they are not subject to the Law of God, nor can be*, Rom. 8. 7. but must be rooted out and Crucified. Those that are Christs, *must crucifie the flesh with the Affections and Lusts*. Gal. 5. 24. Our business is, not barely to moderate them, but to kill them. Moderate Pride, or moderate Envy, or moderate malice, or moderate Covetousness, is not that which should be intended, in the Government of the heart, nor is there any such thing possible, the least degree of lust is immoderate. As Christ determines the case about swearing, whether it be little or greater Oaths, *Mat.* 5. 34. 'Tis not, swear but a little, or but seldom, but *swear not at all*; such must be the determination here, be not Proud at all, be not Envious or Malicious or Covetous at all; to allow our selves to be moderately Proud, or Covetous, is all one, as to allow men to be moderate Drunkards, or moderate Adulterers; this may be as well allowed, as moderate lusts. Moderate Lusts will cast into intolerable fire. Possibly thy Hell may not be altogether as hot and schorching, whose Lusts are more tame, but yet it will be intolerable; It is poor comfort for any one to think, I shall have the easiest place in Hell; He that is least in the Kingdom of God, shall have his load of Everlasting Glory; shall have as much joy and blessedness as his heart can hold, shall be full of the goodness and Glory of the Lord; and he that is least in the Kingdom of darkness, shall have more than his load of the wrath of God; his heart shall be brim full, and running over; the fury of the Lord

shall break the Backs and the Bones, and tear the Bowels; inexpressible Torment shall be given to the least of the Damned Sinners. Moderate lust, if it be not mortified lust, will cast into intolerable Wrath and Vengeance; therefore these must not be suffered in the least degree, but must be crucified and mortified.

But how may I suppress these Lusts?

1. *Never make your Flesh your Favourite.* If a Prince take a Rebel for a Friend, and take him into his Bosom, not only his Government, but his Life is in danger. How was it with *Sampson*, when he took in *Delilah* into his Bosom? She betrayed his strength from him, She betrayed him into the hands of the *Philistines*. If you befriend this flesh, it will betray you, it will betray you into the hands of the Devil? little do you think what mischief you are working to your selves, whilst you favour your Flesh. In nourishing your corrupt Flesh, you nourish a Viper, that will sting you to the Heart. Know it for your Enemy, and keep it off from you as your Enemie. Do not gratifie and please and pamper your flesh, but starve it rather, and crucifie it. If we would be so wise, as to count our lusts our Enemies, and deal with them as our Enemies, deal more hardly, and more severely with them, we should rid our selves of much of our danger, and of our disturbance in the ordering our heats.

2. *Never make the Flesh your Counsellor.* Gal. 1. 16. *When it pleased the Father to reveal his Son in me, immediately I conferred not*, that is, consulted not *with flesh and blood.* Let Flesh and Blood be none of your Favourites, nor none of your Counsellours. What Government is there like to be, when the King is Compassed about with wicked Counsellors? *Prov.* 25. 5. *Take away the wicked from about the King, and his Throne shall be Established by Righteousness.* Then there is like to be an Holy Government within you, when you have none but Holy Counsellours. Your Flesh will be just such a Counsellour to you, as *Rehoboams* young men were to him, 1 *Kings* 12. their Counsel cost him the loss of the Kingdom.

Do not ask Counsel of your Flesh, nor take its Counsel. If you would know what you should eat or drink, or to what measure, do not ask your Appetites counsel; that would say, eat to the full, spare not for cost; eat what thou hast a mind to, drink whilst thou listest. Do not

ask

ask your Pride, how shall I be cloathed? what Garments shall I wear, what Fashion shall I use? If you ask your Pride, what counsel do you think 'twould give you? Do not ask your Covetousness, what alms shall I give, what good shall I do with my Estate, where shall I bestow what I have? keep it to thy self, keep it for thine own, make thee great with what thou hast gotten; build thee an House, and build thee a Name in the Earth, for a Rich and Wealthy man; get what thou canst, and then leave thy substance for thy Babes, thy Children after thee; that's the Counsel that Covetousness would give. Do not ask thy sloth, what pains is needful to be taken for God or thy Soul; whether industry and diligence in working out thy salvation be so necessary; Sloth will counsel thee, take thine ease, do not make the way to Heaven harder or straighter then God hath made it, favour thy self, and do not expose thy self to too much hardness.

Christians, you have Multitudes of Lusts, that will be ready to give you counsel in every case; but take heed, take counsel of none of them. Take counsel of God, take counsel of the Scriptures, take counsel of Conscience; how would God have me to use my Estate? What Alms would he have me to give? What Bounty, what Liberality doth he call me to? How would God and Conscience have me to feed my self, and cloath my self? Doth God say as this Pride says? On with thy Ornaments, follow the Fashions, deck thy self with that attire that will best please thee; doth God say as thine Appetite says? Eat whatever thine heart lusteth after, drink as much, and sit at it as long as thou hast a mind to? Doth Conscience say, as this sloth saith? Favour thy self, take thine ease, be not too painful and industrious for thy Soul, be not too strict or too precise, nor expose thy self to the contempt and scorn of the World, by thy zeal in Religion? Take counsel of God, Christians, take counsel of Scripture and conscience, but do not make Flesh and Blood your Counsellors: To make your Flesh your Counsellour, is to take the Malefactor from the Bar to the Bench, and there set it in Judgment in its own case; your Lusts are the Malefactors, that are to be consulted against, to be condemned and crucified; to the Bar with them, let them have sentence against them, but let them not be called up to the Bench to be consulted withal.

3. *Never*

3. *Never look for any Government or safety, till you have gotten this Flesh under Foot.* It will be in the Throne if it can; while it lives, it will be aspiring to the Government. Deal with your Flesh as *Herod* and *Pilate* did with Christ, when they feared he would take away the Kingdom. Let it be Crucified, or as *Saul* endeavoured to do by *David*, who he feared would be King in his room. He did all he could to rid the Country of him. He persecuted him from City to City, from hold to hold, and raised Forces against him to slay *David*. Look with the same evil Eye at Lust, as *Saul* did on him; prosecute it from hold to hold, seek the Life of this Flesh, which is every day undermining your Souls, and taking the Government out of your hands.

O Friends, that you were deeply sensible what a mischievous and mortal Enemy this carnal mind, this carnal heart, these Fleshly Lusts are to you; say of these, not only as *Rebekah* of the Daughters of *Heth*, I am weary of my life, but I am in danger of my life, because of the Daughters of *Heth*. O it were a comfort, might one hear Christians more heartily groaning under their Tyranny; Wo is me because of this proud heart, wo is me because of this froward pettish angry impatient Spirit; O this envy, O this Earthliness, O this sluggishness; wretched man that I am, who shall deliver me! It would be comfortable to hear you groaning; I do not say complaining; complaints often come not deep, but sighing and groaning and mourning in secret, before him who seeth in secret, this hearty mourning and affliction under your Lusts, is a degree of striving against them; and hearty striving is a degree of victory over them. When you are once come heartily to say, I can never have ease, and I will never have peace with this pride, or Covetousness, or any of my Lusts; and if they abide in me, they shall never abide in peace in me; if I cannon utterly conquer them, through the help of God, I will never give over fighting against them; if they remain in me, I hope they shall never again reign in me; I will resist them, I will pray against them; I will watch against them; I hope I shall never again resign up to this Pride, or this Covetousness, but will withstand them, in the Name of the Lord will I withstand them; to him I resign up the Goverment of my Soul, in hope that he will make my Foes

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my Foot-ſtool. Friends, ſuch a reſolved and effectual ſtriving againſt Luſt, is a fair degree of conqueſt, and when your Enemies are thus put under your Feet, you may then with the more eaſe, have the Government of your ſelves upon your Shoulders. But O beware of a Fleſh favouring Heart, beware of a Luſt excuſing heart.

The good party. Grace muſt be excited and upheld. Chriſtians muſt hold an hard hand, and a ſtraight hand upon Luſt, upon every Luſt; there's no good to be done whilſt theſe are ſuffered; and they muſt quicken and cheriſh and encourage every little ſpark of the Grace of God. Theſe are the good Subjects in the Kingdom, which muſt be countenanced and upheld. 2 *Tim.* 1.14. *That good thing which is commited to thee, keep by the Holy Ghoſt.* Whatever that good thing was that's there meant, it is certain, that the Grace of God is the great good thing that muſt be kept; keep it ſafe that it be not loſt; keep it alive, that it grow not to decay; keep it in good likeing, nouriſh and cheriſh the Grace of God. Kings muſt be nurſing Fathers, Queens nurſing Mothers to their good Subjects; So muſt Chriſtians be to the good in their hearts; keep Grace in good plight, and keep it in good order, keep it in action Let your Faith be working Faith, let your Love and your Holy deſires be working Love, and working deſires. There's no way to keep Grace in Life, without you keep it in action; Holy action is both the end of keeping Grace in Life, and the means to maintain its life.

O Chriſtians, keep your Graces in conſtant exerciſe; be buſily working for God and Glory; do not let theſe precious Talents ruſt for want of uſe; whilſt Grace lies idle or aſleep, then Luſt Lords it in the Soul. If you keep it not in conſtant action, to the crucifying of Luſt, Luſt will be buſie a crucifying of Grace.

What Government will there be, when Governours ſide with, and take the part of evil ones, and curb and diſcountenance, or take part againſt them that are good? If you would govern your hearts aright, take part with the Grace that is in you, and take up Arms againſt Luſt. Thou haſt Pride in thy heart, thou haſt frowardneſs, thou haſt Coveтouſneſs, but wilt thou take part with theſe? Wilt thou be on the ſide of thy luſts; Tread upon them; be glad, be thankful for every word, for every Friend that

that will speak against the Pride and Covetousness of thy Heart. Be not angry when thou art checked or reproved, be thankful for any thing that speaks against them. But take part with the good that is in you; when the Spirit lusteth against the flesh, when Grace rises and resists Corruption, when the interest of Christ within thee, crosseth and contradicteth the interest of the Flesh, take part with Christ and his Grace. We are too apt to take part with our Flesh, when we do not think we do. When the Flesh enticeth us to what we would have, this liberty, or that gain, or pleasure, we sometimes to do our Flesh a kindness, will study arguments to prove it good and right, which Flesh would have. Though it be naught or pernicious, yet because its pleasing to our Flesh, we do what we can to prove it lawful and good. This is a taking part with the flesh, a siding with and strengthning this Rebel.

On the other side, when Grace calls us to Duties that are contrary to the Flesh, to hard and self-denying Duties; to more strictness, to more Severity than our flesh can bear, then we often study Objections against it; Christ is not so austere ——, but while we thus take part with the flesh, the evil that is in us, and thereby take part against the good that is in us, what Government is there like to be, all the while in those hearts, where the Rebles are sided with, and the good Subjects discountenanced and opposed?

5. *In strengthning the sinews of Government, Rewards and Punishments.* What are laws? what Government can there be if there were no Rewards and Punishments? Who would obey, if there were no reward to obedience? who would fear to rebel, if men should suffer nothing for their rebellion? Rewards and Punishments, are the Sanction and strength of Laws. Now for the strengthning of these sinews of Government, consider,

1. *That there is an eternal World.* After we have made an end in this World, there is another where we must have a being. Man dyeth not as a beast dyeth, as a Dog or a Swine; as a Wiseman dieth not as a Fool dieth, so neither do Wise men or Fools die as a Beast deith; there is not an end of us when we die, as there is of the Beasts that perish; we pass away out of this, into another World. Eccl. 12. 7. *Then shall the dust return to the earth,*

earth, and the spirit to God that gave it. Man, though he hath a mortal body, yet he hath an immortal Soul. The Spirit of a man, is the Candle of the Lord; and when this Candle is once lighted, it shall never go out. It's carried away hence, but it's carried to God that gave it. The Souls of all men, good and bad, when they die, do all go to God; even those that go to the Devil, are first carried to God, by him to receive their Sentence to their everlasting state. Sinners when they die, go not to God as their Reward, or Blessedness, but to God as their Judge. Sinners will say as Christ did, Luke 23. 46. *Father into thy hands I commend my spirit*, but God will say to them, who are ye? *away from me ye workers of iniquity, I know you not*, Mat. 7. 23. I am none of your Father, ye are of your Father the Devil; get you down to him. Commend your Spirits to me? what have you given up your Souls to the Devil, and all your life long have they been serving of him, and he been corrupting and depraving of them, blinding them, hardning them, made them such a filthy and unclean thing, and how do ye think to come off so, to commend these filthy and unclean Souls to me? away with them, I'le none of them. If those that are sanctified by my Spirit, and serve me with their Spirit, come to me when they die, I'le take them to me, I will acknowledge my self their Father, they shall dwell with me; but those that have served sin, and the Devil while they lived, let not them think to commend their Spirits to me when they die, I'le none of them. Well but whether we must dwell with God or the Devil, into the other World all Souls, good and bad, must pass when they go hence.

2. *There is an eternal Judgment.* So the Apostle tells us, *Heb.* 6. 2. of the Doctrine of *eternal Judgment.* It is called an Eternal Judgment, not as if the day of Judgment should last for ever; in how long or how short a time, that judgment shall be dispatched, no man certainly knows; the glorious God can make short work, and will do so, in that great and dreadful day. It's called Eternal Judgment because it sentenceth men to their everlasting state; and its the last judgment, there shall never be another to all Eternity, but the sentence of this Judgment shall stand for ever, 2 Cor. 5. 10. *We must all stand before the judgment* —Rom. 2. 6. *Who will render to every man*

man according to his works — to them that by patient continuance in well-doing, do seek for glory, honour, and immortality, eternal Life; but to them that are contentious, and obey not the truth, indignation and wrath, tribulation and anguish to every Soul of them that do evil.

3. *In the Judgment to come, the secrets of the heart shall be opened and judged:* Men shall be judged for their words, men shall be judged for their deeds, but not for these only, but for the secrets of their hearts. Eccl. 12. 14. *God shall bring every work to Judgment, with every secret thing, whether it be good or evil.* The Judgments of men are only over our Bodies, and outward Acts; they know not our hearts, and therefore cannot be our hearts Judges. But.

1. *God sees the heart. I the Lord search the heart, and try the reins.* Jer. 17. 10. *He seeth in secret, and he that seeth in secret, will reward openly*; Mat. 6. 4.

1. He seeth the good that is in secret, the love and fear of his Name, our inward desires and thirstings and breathings after him; every holy thought, every holy purpose, the inward mournings of the heart under sin and temptation, the inward strivings & wrestlings of the heart, against temptation and corruption, our self-loathings and self abasings, the integrity and uprightness of our hearts; whilst men are censuring or reproaching or punishing us as hypocrites, God sees the integrity that is in our Souls. O Friends, get an honest upright heart in the sight of God, you shall never lose the benefit and blessedness of it. God sees the sincerity of the upright, and will certainly reward it.

2. He seeth the evil that is in secret; the proud heart, the false and guileful heart are open before him. Beware of playing the Hypocrite, of satisfying your selves with Hypocritical Duties, hypocritical Praying, hypocritical Hearing, or Professing, God sees what that heart of thine is a doing, while thy tongue is a praying, or thine ear hearing, thou mayst deceive men and thine own self, but God cannot be deceived.

2. *The secrets of the heart shall be opened and judged in that Judgment of God.* 1 Cor. 4. 5. *Judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and make manifest the Counsel of the heart, and then shall every man have praise of God.*

1. The

1. The things of the heart are hidden and dark things. The thoughts of the heart dark thoughts, the Counsels of the Lord dark counsels, even the good things that are in the heart, are to all others but dark things.

2. In the day of Judgment, these things of darkness shall be all brought to light; the secrets shall be all made manifest. What a sight will there be in that day, when the hearts of all the World, shall be seen as it were at one view! What a blessed sight will there be, when all the Beauty and inward Glory of the Saints, all their Graces, shall be seen! What a black sight also will there be, when all the filth and garbage that is in sinners hearts, all the venomous brood, all the Cockatrices eggs that ever have been hatched in those unclean hearts; when all the wicked Counsels and Devices of their hearts, all the Curses and Blasphemies, all the Cozenage and Fraud of the heart, all the wicked Plots and Contrivances of the heart against God or his Saints, all the Adulteries and Filthiness of the heart, all the Madness and Follies of the heart, all the Malice, and Spite, and Rage of the heart: when all these shall be presented at one view, O what an odious sight will there be! Sinners, do not cheat your selves in your sinful wayes, with hopes of Secrecy; for all must be brought to light. If all that wickedness and hypocrisie, if those filthy lusts and unclean thoughts, that are in your hearts should be now seen, by all this Congregation, how would you be ashamed, and how would you blush to look any body in the Face! but because thy naughty hearr and its naughty thoughts and desires cannot be seen, thou mayest be a proud fellow, of a froward heart, of a dissembling lying heart, and no body the wiser, therefore thou letteſt thy self alone to be as thou art; as long as thou hast a secret covering for all thy ugly Conditions, 'tis well enough; but do not cheat thy self thus, all these hidden things of darkness must be brought to light, thou must be turned inside outward, and all the shame of thy Nakedness, and thy Naughtiness be made appear, and be laid open before God, Angels and Men.

4. *There are eternal Rewards and Punishments that in this Judgment of God, shall be awarded to every Soul.* What ever the state of your Souls shall then be found to be, they shall

ſhall receive a due recompence of reward, and eternal recompence. Therefore this Judgment, as I told you before, *Heb.* 6. 2. is called an eternal Judgment, becauſe it appoints to every man an eternal reward. To the repenting and renewed and upright hearts, it appoints Eternal Bleſſedneſs for their Reward; to the impenitent wicked and unrenewed Hearts, it appointeth Eternal Torment for their Reward. Mat. 25. 48. *Theſe*, the wicked, *ſhall go away into everlaſting puniſhment, but the righteous into life eternal.* O what a weight is there in the Crown of Glory, that ſhall be the reward of the righteous. The Apoſtle calls it an *exceeding eternal weight of Glory*. 2 Cor. 4. 17. And O what a weight is there in that Curſe, and that wrath that ſhall be the reward of the Wicked! how will it break the backs and cruſh the bones, and tear the bowels, and burn the Souls of every wicked one! Sinners, a fire, a fire is prepared for you. What Torment is like the Torment of fire, and what fire is like the fire of hell! But O that word, *Eternity, Eternity*, that's the ſcalding and ſcorching Word; Everlaſting Fire that ſhall never be quenched. How weary are the days, how long are the nights to a ſick man, that's tormented in his bed? but what will an eternal night be, that ſhall never know morning! *Who can dwell with the devouring fire, who can dwell with everlaſting burnings*, Iſa. 33. 14. It is fire that you muſt have your dwelling in; It is devouring fire that will devour all your former gains and pleaſures of ſin; as the lean kind in *Pharaohs* dream, did eat up the fat ones, This fire ſhall eat up all your pleaſant dayes and merry nights. Ye will devour your ſelves; theſe Bodies and Souls it will devour; it will devour by burning, a tormenting burning. O dreadful! ſinners, do not your hearts yet tremble? what not to think of burning? devouring burning? how do ye think that ye ſhall look upon ſin, when theſe Bodies and theſe Souls of yours ſhall be all on a ligh fire? when thoſe Eyes, and that Tongue, and thoſe Hands, and every Limb, ſhall be all gloing fire, as red hot iron in a Furnace? how do ye think ye ſhall endure it? but yet you have not all, the worſt is yet behind; 'tis *Everlaſting* burnings, fire that ſhall never be quenched. O that word, *Never, never, never an end*, what a burning Dagger will it be, in the Souls of thoſe damned ones? think what it hath already been

been to *Judas*, who hath been burning in this fire above 1600 years; think what it hath been to *Cain*, that hath been burning there almost ever since the World began, above 5000 years, and yet are burning still at this day; what a long and dismal time have they had of it already? but all this is not somuch as a minute, or a moment to those Everlasting Ages of Torment, that are still to run out, and will never be expired. Such are the Rewards of the Wicked, Torment, Torment in extremity, and Torment to Eternity; and the upright heart shall be rewarded with a weight of Glory and Joy, and this shall be an exceeding and eternal Glory.

5. *A sense of these eternal Rewards, is the very strength and sinews of Government:* Where I shall shew,

1. *What I mean by a sense of these eternal things.* There are three things in it.

1. *A beleiving these things.* That there is such an Eternal Judgment, and Eternal Reward. These things are certain, Psal. 58. 11. *Verily there is a reward for the righteous, verily he is a God that Judgeth in the earth.* And as verily as there is a reward for the righteous, so verily there is a reward for the Sinner. These things are certain, and these things must be believed. Heb 11. 6. *He that cometh to God must believe that God is, and that he is the rewarder of them that diligently seek him.* And as he must be believed a Rewarder of them that seek him, so a Revenger of them that slight him, and disobey him. He that cometh to God, and will obtain this Reward, and escape this vengeance, must believe this, or he will never come. The reason of the Rebellion of mens hearts against God, is their unbelief; believe the Judgment of God, and that will bring you under his Government. When you come to say, verily 'tis so, this is no fable or delusion, 'tis certainly so, 'tis undoubtedly so, such a Judgment there shall be, such rewards there shall be given, as verily as if I saw it done; then your hearts will be govern'd, and never till then.

2. *An understanding what these rewards shall be.* What great and wonderful Rewards they are. Things to come must be known ere they will affect. Heady sinners, However they say, they believe, yet they little know what 'tis to believe. They know not what 'tis to be saved, they know not what 'tis to be damned. Psal. 92. 6, 7. *A brutish*

tiſh man knoweth not, neither doth a fool underſtand this. When the wicked ſpring up, as the graſs, and all the workers of iniquity do flouriſh, it is that they ſhould be deſtroyed for ever. A b utiſh man underſtandeth not this neither, that ſinners ſhall be deſtroyed, nor what a dreadful deſtruction their deſtruction ſhall be. It's true theſe things to come cannot be perfectly known here; we know but in part, we underſtand but imperfectly; 1 Cor. 13. 9. 1 Joh. 3. 2. *It doth not yet appear what we ſhall be.* Now are we Sons of God, but it doth not *yet appear what we ſhall be.* And ſo of ſinners, now are they the children of the Devil, but it doth not yet appear what they ſhall be. Sinners that are brands prepared for the burning, do little think what that burning is, that is prepared for them; and they ſhall never know it perfectly, till they come there. But yet ſuch a knowledge of theſe great and aſtoniſhing things may be had here, as may work mightily towards the governing of the heart; and a knowledge there muſt be of them, or they will never work. There is a *fore-knowledge*, that's gotten by believing, and meditating of theſe things. Pſal. 107. 43. *Who ſo is wiſe will ponder theſe things, and they ſhall underſtand the loving-kindneſs of the Lord*; and as his loving kindneſs, ſo his Wrath and indignation; and there is an *after-knowledge*, or an experimental knowledge. Some ſinners will never know what hell is, till they know it by experience; till they fall into the pit, and the ſenſe of that wrath, when they come to be preyed upon and wrap'd up in the devouring Flames, teach them what a dreadful wrath it is. Beware ſinners of ſuch an experimental know ledg of Hell; wherein your fleſh and your bones, and the Torments of them, ſhall make you know, what now you will not underſtand. 'Tis a *foreknowledge*, by obſerving and pondering what is written, and preach'd of theſe great things, that is neceſſary to your preſent Government.

3. *A feeling of theſe things.* I mean now, a feeling beforehand; a feeling that's gotten by your fore-knowledge. What we believe and underſtand, if they be great things, will make impreſſions upon our ſenſes. By the knowlege of God, and of the bleſſedneſs of Heaven, the Saints get ſome foretaſtes of that Glory and bleſſedneſs. 1. Pet. 2. 2. *If ye have taſted that the Lord is gracious.* And by the knowledge of the Wrath and Judgments of God, ſome

ſinners

sinners get a taste of that wrath; it makes their hearts to begin to burn above ground. There's an heaven begun in the hearts of Saints, and an hell begun in the hearts of some Sinners.

And this now is that, which I mean by a sense of the things to come; the getting such a belief of the certainty of these things, such an understanding of the greatness of these things, that may deeply affect the Heart; that may leave powerful impressions on the Senses; that the heart may be powerfully moved and deeply affected with them. Sinners hearts are as stones and senseless stocks, when we have spoken to them of the deep things of God, we may say of these eternal things, as the Apostle of his temporal Sufferings, *Acts* 20. 24. None of these things move them, or will in the least work upon them; but if we could let in a little more light into their Minds, if we could shew them some glimpses of the Glory to come, some flashes of the Eternal fire, this would make those stocks to feel.

2. *This sense of the eternal things, is the sinews of government.* There can be no Government without Rewards and Punishments, and if these Rewards and punishments be not believed, known and perceived, it's all one as to Government, as if there were none at all. 'Tis the understanding and sense of these Rewards, that is the strength of Government.

Now there is according to the two different Rewards, a different sense of them.

1. *An alluring encouraging and obliging sense*: A sense of the Magnificence, of the Kindness and Mercies of the Lord will encourage to Subjection and obedience to him. It will draw forth our love, and stir up all our Powers to active Obedience. O how would the lively sense of God, and the blessedness of Heaven, kindle Affection, enlarge our desires, raise our hopes, and fill us with joy? What would be loved as God is loved? what would be desired as God is desired? what would be hoped for, as heaven is hoped for? what would our love or desires or hopes find too much to be done or suffered, where there is a deep sense of these great things, that shall be the reward of all?

And how would such a lively sence of God and of heaven, abate our love, and cool our desires after earth

and the things thereof? Who would regard duſt and ſtones and traſh, that had Gold and Pearls before him? what would this money be, theſe Sheep and Oxen be, theſe carnal pleaſures and ſports be, how eaſily could they be wanted, how little would they be loved or deſired, were that Glory, Honour, Immortality that is above, more before our Eye and upon our Hearts? you complain you can't get your hearts looſned and diſintangled from theſe earthly things; O 'tis becauſe heaven is ſo much out of ſight: you have ſo little ſenſe of the good things to come, that hence it is you fall a luſting ſo after the good things preſent. Get more ſenſe of God into your hearts, and you will feel your Affections to fall, and abate towards theſe earthly things. *Look on the things not ſeen*, as the Apoſtle did, 2 Cor. 4. 18. Upon the things that *are eternal*, and you will diſdain and contemn *the things that are ſeen, which are but Temporal.*

2. *The ſenſe of the puniſhments to come will be an awing ſenſe.* The ſeverities of the Lord, and his dreadful wrath and vengeance would awe the heart into ſubjection to him. O what an influence would this have upon the Governing our fears, and our griefs and our anger? whom ſhould we then fear but God? what would the wrath of man be, what would temporal ſufferings be, how little would they be feared, were there a due awe of God upon our hearts? your awe of God would ſay the ſame to you as the Prophet, Iſa. 2. 22. *Ceaſe ye from man*, truſt not in him, and fear him not; and as Chriſt ſaid, Rev. 2. 10. *Fear none of thoſe things you ſhall ſuffer.* And Luk. 12. 5. *Fear not them that kill the body*—fear God who is able to caſt into Hell. Whom ſhould we then fear but God? and what ſhould we then fear but ſin againſt God, which maketh ſo obnoxious to his wrath? you that now make light of Sin, can lye, and defraud, and be covetous, and do any thing elſe your hearts lead you to, and make nothing of it, or but a ſmall matter. Get an awe of God on your hearts, and your ſins would make you tremble; and what an influence would it have upon the ſuppreſſing your ſinful Anger? it would take up all our quarrels; a ſenſe of Heaven and Hell would make us all friends, thoſe great things would ſwallow up the leſſer. What do I ſtand vexing and fretting my ſelf at every one that croſſeth me? how ſtands it with my Soul to God-ward?

how

how may I eſcape the wrath to come? Is it peace betwixt the Almighty and my Soul? Friends, 'tis a ſign that you have little ſenſe of your eternal concernments, where every little thing ſo exceſſively moves, and diſturbs your Spirits.

3. *How to get and maintain upon our hearts, this ſenſe of the eternal things.*

There are two things, I have told you, are ſuppoſed to this ſenſe, a believing, and an underſtanding theſe great things; and to the improving of what we believe, and underſtand of them, there's a third thing neceſſary, Meditation and frequent thinking upon them. Exerciſe your thoughts more upon the Eternal World; ſpend more thoughts, think oftner upon it, and ſpend more deep thoughts of heart upon them. Our thinking and meditating, is the ſame with that looking on the things not ſeen, mentioned before, 2 *Cor.* 4. Look more Heavenward, and look more towards hell, and this will affect your hearts; particularly think theſe three thoughts.

1. Think this thought, *In this eternal world I muſt ſhortly be*, one of theſe two Rewards muſt be my Reward; one of theſe two States, Eternal Bleſſedneſs or Eternal Miſery, muſt be my State. That Heaven which I now hear Preached of, that Hell which I now am warned of, I ſhall be [in] one of them, in a little while. As ſure as I am alive, and here this day, ſo ſure ſhall I be in Heaven or Hell a few days hence. What's become of thoſe many that were alive a few years ſince, that I knew and was acquainted with, and did eat and drink with, and buy and ſell with, that now are no more ſeen? Where are they all? they are all paſſed over, and gone into the other World; They are gone, and I am following after, I muſt ſhortly be with them. The Saints that are dead and gone, they are entered into their Reward, they are gone to Chriſt, they are entered into the joy of their Lord; and if I be one of them, partaker of the ſame Faith, walking in the ſame holy ſteps, I alſo ſhall have the ſame reward. The ſinners that are dead and gone, they are entered into their Reward; ſhut out from the Preſence and Joy of the Lord, and ſhut up under Chains of darkneſs, and burning in the Furnace of Fire; and if I follow them in their ſins, and be impenitent therein, a little

while hence I ſhall I ſhall, overtake them; I ſhall have [my] chain with them, my furnace with them.

Well let this be one thought of your hearts, how nearly you are all concern'd in the other World, and how certainly you ſhall be there. As ſure as you have a being for a time in this World, ſo ſure ſhall you every one of you have an Eternal being in the other World; either in the everlaſting pleaſures above, or the everlaſting pangs and plagues below.

2. Think much this thought, *Which of theſe two ſtates in Eternity muſt be my ſtate, is determining every day.* It is thy preſent life, thine every days courſe here, that muſt determine the Caſe, whither thou muſt, when thou goeſt hence. *Rom.* 2. 7, 8. Thy reward muſt be according to thy work, thy reaping muſt be according to thy ſowing. *Gal.* 6. 7, 8. Think with your ſelves, I am every day working for Eternity, ſowing for everlaſting; what would you reap? what would you, ſhall be your reward in the other world? I know what you would anſwer here, I would reap in Mercy, I would be rewarded in Joy and Glory. But what [muſt] you reap, where muſt your reward be? why that you are every day determining. Look what your ways and your works are, ſuch your reward muſt be, *Sow in Righteouſneſs, and you ſhall reap in mercy*, Hoſ. 10. 12. *Sow in tears, and you ſhall reap in joy*, Pſal. 126. 6. But if you ſow in Tares, ſow to your fleſh, ſow Sin and Vanity, I leave it to your ſelves to judge, what your reaping muſt be.

Were ſuch thoughts abiding upon our hearts, what manner of Perſons ſhould we then be? Is this the buſineſs of my life? Is this the great debate of every day, where mine everlaſting dwelling muſt be, whether in the Paradice of God, or in the dungeon with Devils? whether in everlaſting Bleſſedneſs, or Burnings? Is this the great queſtion to be reſolved and determined, *what I ſhall be hereafter*, by what I am every day? O no more ſinning againſt God; O no more neglecting of Chriſt; O no more hardneſs and impenitency of heart; O no more of this worldlineſs, or wantonneſs, or drunkenneſs, mine heart ſhakes to think, whither theſe are carrying me, and where they will lay me. Ariſe O my Soul, ſhake off theſe Luſts, ſhake thy ſelf out of ſleep; 'tis high time to awaken; ſtop, ſtop this evil courſe; caſt off the

works

works of darkneſs, leſt thou be ſuddenly ſwallowed up of Everlaſting darkneſs.

Think this thought, *The ſtate and the way of mine [heart] is the great thing that muſt determine what mine eternal ſtate muſt be.* My works muſt determine what my reward muſt be, and the ſtate of mine heart will determine what my works will be.

Well now, exerciſe your ſelves to ſuch thoughts; dwell in ſuch Meditations; and think not that you have done any thing to purpoſe, till your thoughts have begotten ſtrong impreſſions upon your hearts, and you are wrought to a ſenſe of thoſe great things, and let your ſenſe of them be an abiding ſenſe.

O what even and ſteady lives ſhould we then live! the evenneſs of our lives will be both the beauty of our Converſations, when there is a due proportion of our dayes one to another, this will make our lives beautiful; and 'twill be the evidence of our integrity. Fits of Devotion, fits of holy Affections, will prove little to us of our uprightneſs; our deadneſs and dumps, when thoſe fits are over, will weaken all our hopes and confidences, and call all into queſtion. It is our ſtanding holy Affections, that will be our ſtanding Comfort.

O friends, how uneven and unſteady are we? what unſtable Souls? what wandring ſtars are we? how ſadly different are we from our ſelves? ſometimes in our ſecret duties, or at publick Ordinances, our hearts ſeem full of God, full of heavenly Affections. What movings, what meltings, what enlargments of heart do we feel? all ſpirit, and love, and joy; and then ſhortly after, behold all is loſt; our Sun dips into a Cloud, the ſtars fall to the Earth, our Spirits ſink and flag, and the fleſh gets up again. O if we could but hold in the ſerene temper we ſometimes are in, what a life ſhould we have of it! but it doth not hold; we are given to Changes, the temper of our hearts often change with our buſineſs and employments; when we are buſying our ſelves about the things of God, then we are ſpiritual and heavenly, ('twere well if it were ſo always) when we are called forth about our earthly employments, we become as earthly as other men, Do you none of you find it ſo? do you not complain 'tis ſo? Lord help me, it is even too true, I even find it ſo with me; ſometimes our tempers change with our com-

pany, when we are conversant with those that fear God, there is some Spirit, and some savour in our Converse; O it were well if it were always so; sometimes and too often, we are barren, and carnal, and dead, in the best Society, our conversing with Christians, is too often an useless, and carnal, and unsavoury Converse. But if it be better with us, when in good company, how doth it use to be, when we fall into carnal company, or vain company? we seem to have even quite lost our God, and our Religion, our eternal concernments are laid by, and our care about them is intermitted, our God and our Souls are thrust behind the door, or trodden under foot.

Whence is all this? O our sense of eternal things, is for the time worn off. Brethren, God is the same God, *Mal.* 3. 6. *I am the Lord, I change not.* There's the same eye of God upon you, wherever you be; he that looks how you carry it in your Duties, looks upon you in your businesses, looks upon you in every company, where-ever you are; and as God is the same God, so your everlasting concernments are still the same; Heaven is as much to be desired, Hell as much to be feared, your Salvation is to be as carefully wrought out; you have as important business lying upon you every where, as you have any where, and this work will never prosper, if it hath not your constant care. 'Tis true, we are not to speak the same words, in all Companies, and our behaviour is not to be alike, in its particular Circumstances in all Companies; but in the general, a serious and holy behaviour, the carrying our selves so as men that are in a journey heavenwards, the owning and propagating serious Religion, the behaving our selves so, that others may evidently see the spirit of Glory, and of God resting upon us, and may be both convinced that God is in us of a truth, and if it be possible, be gained to God; or at least made ashamed of their own sinful and carnal ways. Such a temper should we be in, and such a carriage should we be of, in what Company soever we be; we are alwayes in the sight of God, and we should be no where but upon business for God, and we should carry our selves as such; What the Apostle speaks of his Ministry, should be exemplified in the practise of Christians, 2 Cor. 2. 17. *As of sincerity, as of God, in the sight of God,* so

ſo ſpeak we in Chriſt. Wherever you are, behave your ſelves in ſincerity, in ſimplicity; whatever you ſpeak, ſpeak it as in the ſight of God; be faithful, approve your ſelves to God in all that you do.

O friends, this, even this ſteady, this ſincere courſe of life, this univerſal approving your ſelves to God in all you do, will be the fruit of ſuch an abiding ſenſe of God upon your hearts. This will be the poiſe that will make you move ſwiftly, this will be the Ballaſt that will make you ſail ſteadily. And this ſwift and ſteady motion heavenward, will both make you appear to be Chriſtians indeed, and mightily improve and advance your ſouls in that grace of God that bringeth Salvation. O beloved, that this now might be the fruit of theſe many words that I have ſpoken to you; that you would, every one of you, ſet your hearts to it, to get and to hold ſuch a deep ſenſe of eternal things upon your ſpirits, as might have influence to the carrying you on in this even and ſteady courſe. Do not every one of you need ſome eſtabliſhment? more ſettledneſs, more fixedneſs in an heavenly frame? do not you feel your ſelves ſo up and down, ſo off and on, that you can hardly fix? Would it not be more comfortable for you, if you could get to be more like the unchangeable God, that as he is the ſame God, ſo you might be the ſame Chriſtians, of the ſame Spirit, of the ſame way, ſo fixed and compoſed in your Spirits, that you might not be moved from the hope, nor from the holineſs of the Goſpel? would it not be comfortable to you, were it thus with you? would it not be much to the honour of the Goſpel, and to the joy of your own Souls? then once again, I exhort you by the Lord Jeſus, get this ſight of God in your eye, keep this ſenſe of God upon your hearts, which will have its fruit unto this ſettled and even courſe of holineſs, the end whereof will be everlaſting life. This is that which I ſtrive for, and am reaching towards in mine own Soul, and I muſt ſay with the Apoſtle, *Phil.* 3. 12. I preſs theſe things upon you, *not as though I had already obtained, but I follow after, if I may obtain though Chriſt Jeſus.* And what I ſeek, and wait, and hope for in mine own Soul, my hearts deſire is, that you alſo may follow after, and be partakers of the ſame Grace, that my Soul is in purſuit of, that

that you and I may rejoyce together in the day of the Lord. Thus much for the keeping the heart under Government.

2. *Keep the Heart under Guard.* Keep it, and all the good that's in it in safety, that it be not lost. Christians must keep their Hearts, as Worldlings keep their Money, and their Jewels, and their writings, by which they hold their Estates. If they have any stronger or safer place than other, there they lay them up, and whatever else they have to look to, their special eye and their strictest Watch, is upon their treasure. And here I shall shew you,

1. *Why Christians must especially guard their hearts.*
2. *How Christians must guard their hearts.*

1. *Why Christians must especially guard their hearts.* They must set a guard upon their tongues, they must watch their words, and all their carriages, but above all keeping, they must keep their hearts. So the word in the Text is rendred, and interpreted by some, keep the heart with diligence, above all keepings. Keep the heart, but why so? because the heart is,

1. *The fountain of Life.*
2. *The spring of all vital actions.*
3. *The record of all our sacred Transactions.*
4. *The cabinet of our Jewels.*
5. *Our box of evidences.*
6. *The ark of our strength.*
7. *A sacrifice for God.*
8. *The temple of the Lord.*

1. *Because the heart is the fountain of Life.* It is the reason urged in the Text, *for out of it are the issues of Life.* The issues, that is, the streams, or rivulets of life. The heart is the fountain from whence all our living streams do flow. Christ is our life, and the seat or habitation of Christ is in the heart; therefore that expression, Col. 1. 27. *Christ in you the hope of Glory.* The hope of the Saints is a living and lively hope, the life of our hope is from Christ, and from Christ within us, *Eph.* 3. 17. Christ dwells in the heart by Faith. The heart Natural, is the fountain of Natural Life, it is the *primum vivens*; and the heart Spiritual is the fountain of Spiritual Life; we begin to live from within; as death begins in the heart, so life.

Death

Death Natural ends in the heart, the heart is the laſt that dieth, but death ſpiritual begins in the heart, the heart is the firſt that dies. Sinners dead works do all ariſe from their dead hearts; the root dies firſt, and then the branches and fruit wither and fall off; the Devils great deſign is, firſtly upon the heart, when he hath ſlain the good that is within, he can with eaſe deſtroy whatever good is without, the fruit will fall off of it ſelf, when the root is dead. The heart is the firſt that dies, in a ſpiritual ſenſe, and 'tis the firſt that lives. It is there the ſeed of God, his immortal Seed, is firſt received, and takes its root; ſo that there is the ſame reaſon to ſet a guard upon our hearts, as to preſerve our life; if you would keep your ſelves alive, if you would not fall down among the dead, then look well to your hearts which are the fountain of life.

2. *It is the ſpring of all our vital actions and operations.* This is included in the former; the heart is the fountain of life, and life is the fountain of action. A dead man cannot ſee, nor hear, nor ſpeak, nor move, he muſt live before he can ſpeak or move. And what can the ſpiritually dead do? *The dead praiſe not the Lord*, Pſal. 115. 17. *The living, the living, he ſhall praiſe thee*, Iſ. 38. 19. That is ſpoken of the naturally dead, and living; and muſt we not ſay the ſame of the ſpiritually dead, and the living Souls? dead Souls can't praiſe the Lord; they can't pray, nor believe, nor hope, nor ſerve the Lord; the living, the living Soul, it ſhall praiſe thee, it ſhall pray unto thee, and ſerve thee. Hypocrites are all dead at heart, and therefore all their ſervices are but dead ſervices; they make a ſhew, and keep a ſtir in the outward parts of Religion; they can talk as Chriſtians, and walk and move, but it is with theſe dead Souls, as with thoſe dead bodies which we call walking Ghoſts; they look like men, and ſpeak like men, and go up and down like men, but ſtill they have no Soul in them; It is the Devil that acts in them, and ſpeaks in them, and carrieth them up and down; none of all their actions or motions are vital actions; the devil can make them ſpeak, and walk, and look like living men, but he cannot make them live; ſuch is the Hypocrites Religion, he can pray, and hear, and ſing, and ſpeak as Chriſtians do, but he is dead at heart, and thereupon all his duties are but dead duties.

Friends,

Friends, you are as much concerned to keep your hearts, as you are to be able to do any thing that will please God, or save your Souls. What is the intent of your Religion? why do ye come together to pray, and hear, and partake of the Table of the Lord? You will say, I come to perform these duties, to please the Lord, I come in order to the saving of my Soul. Do you so? then look to your hearts better, see that there be the root of Religion within you: see that your praying be the praying with the heart, that your hearing be not the opening your ear, but the opening of your heart to the Word; see that whatever you do, that hath any shew of Religion in it, you do it heartily; watch your hearts when you come into the house of the Lord, watch your hearts when you set upon any work for God, lest they give you the slip, and so make all your Services to be but *bodily exercises*, which as 1 Tim. 4. 8. *profit little*. Bodily exercises, that is, the outward part of our Religion; Ear Religion, Tongue Religion, Knee Religion; these bodily Exercises, where there is not an heart at the bottom of them, profit nothing at all; they will do nothing to the pleasing of God, or the saving our Souls.

Friends, beware of Hypocrisie; take heed lest any of you be found hypocrites; that your faith you seem to have, be not the faith of hypocrites, that your hope be not the Hypocrites hope, that your praying, and fasting, and alms, be not all the Sacrifices of hypocrites; and such sacrifices they are, if they be Sacrifices without an heart. Come not before the Lord with hollow Vessels, which will make a sound, but have nothing in them. We that look upon you, can't tell what there is within you; we see your faces, and hear your voices, but what is under, God knows; look you to it, that it be not all hollow, and empty within; he that seeth the heart, seeth what there is within; and will accept or reject according to what he finds of the heart in all you do.

Friends, What do you here this day? have you brought with you ever a Sacrifice for God, ever a living Sacrifice? the living God will regard none of you, if you bring not a living Sacrifice. He doth not require of you, as he did of old, a Bullock, or a Ram for a Sacrifice; No, nor a Dove, nor a Lamb for a Sacrifice, it is a Soul for a Sacrifice, a living Soul, that is quickned and sanctified by the Bloud and Spirit of Christ. And upon this account farther

farther are you concerned to look to, and to keep your hearts; as ever you would do any thing in Religion, that is acceptable with God, or of any avail to your own Salvation. The heart is the ſpring of all vital Actions, and they are only our vital Actions, our living and lively duties, that will be accepted of the living God. Would you not be rejected for hypocrites? would you not *compaſs the Lord about with lies*, as *Ephrain* did, *Hoſ.* 11. 12. would you not come before the Lord with lies, and comfort your ſelves with lies? then ſee that you bring your hearts with you before him. Is there any life begotten in your hearts? is Chriſt formed upon you? is the Spirit of Chriſt poured forth into you? is there the life of God in your hearts? and is this the ſpring of all your acceptable ſervices? then as you love your lives, as you fear to ſerve the living God with dead ſervice, ſet a careful guard upon your hearts, that neither theſe be ſtolen away from God, nor that life which is within you be ſtolen out of your hearts.

Brethren, I would not that any of you be found hypocrites; therefore do I labour with you, therefore do I preach to you, and warn every one of you, that you may be preſented perfect and upright in the day of the Lord. I would not that you be found hypocrites in that day, nor would I that your Religious actions be found hypocritical actions, in your preſent day. 'Tis ſaid of the limbs of Antichriſt, 1 Tim. 4. 2. *That they ſpeak lies in hypocriſie.* I would have Chriſtians, not only none ſuch as ſpeak lies in hypocriſie, no nor to ſpeak truth in hypocriſie, to do good in hypocriſie; and therefore 'tis, that I have ſpent ſo much time among you, upon this Subject of looking to your hearts, that theſe may be right with God, in all that you do. I fear there are hypocrites among you, I fear that much of the Religion of ſome of you, may be but hypocritical Religion; but look to your ſelves, and as you would be loth to have no better acceptance than hypocrites, as you would dread to have your portion with hypocrites, ſo dread it to ſatisfie your ſelves with hypocritical duties; ſerve the God of your hearts with an hearty ſervice; ſerve the true God, with an heart, and with a true heart; ſerve the living God with living hearts; ſee that there be the life of God in your hearts, and let the life within you, be the ſpring of all your Performances;

mances; that all that ever you do in Religion be the iſſues of life.

3. *It is the record of all the tranſactions which have been betwixt Chriſt and your Souls.* If ye be Chriſts, there have been great dealings betwixt Chriſt and your Souls; Chriſt hath been dealing with you; dealing with you by his word, dealing with you by his Spirit; inſtructing and enlightning your Souls, convincing and awakening your Hearts, perſwading and alluring your hearts after him; Chriſt hath been dealing with you about your repenting and turning to the Lord, about your Reconciliation and making peace with God; God hath been in Chriſt reconcilling you to himſelf, 2 *Cor.* 5. 19. You have not had us dealing with you in the name of Chriſt, who are the Miniſters of Reconciliation, 2 *Cor.* 5. 18. but he who is the great Reconciler, Chriſt himſelf, hath been dealing with you, and hath reconciled you to God. So ſure as the Devil hath been dealing with ſinners, he hath drawn them away from God, drawn them to ſin and wickedneſs againſt God, hath been hardning them againſt God; you could never have been ſo wicked, you could never have been ſo hardned againſt God, as you are; hardned againſt converſion, hardned againſt repentance, if the Devil had not been dealing with you. You ſee what hard hearts you have; we cannot humble you, we cannot perſwade you to repent and turn, our words do nothing with you; you will not be perſwaded to return, but you go on your way, and remain ſtupid, and ſenſleſs of your ſin and miſery; you will not be perſwaded 'tis ſo bad with you. We cannot for our hearts, make you ſenſible of your wretched caſes, nor put a ſtop to you in your ſins; You may ſee well enough who hath been dealing with you, that you continue ſo ſinful ſtill, and ſo hardned in your ſins; It is the Devil that hath had to do with you thus to deprave you, and to harden you; as ſure as the Devil hath been dealing with ſinners, ſo ſure hath Chriſt been dealing with his Saints. 'Tis not Miniſters that have awakened you, that have convinced and humbled you, and brought you about to the Lord, 'tis Chriſt that hath done theſe things for you. We could never have humbled you, we could never have perſwaded, nor turned, nor reconciled you to God, if Chriſt himſelf had not done it. You were once *fooliſh and diſobedient, led about*

with

with divers lusts; you were once Drunkards, Liars, Covetous and Prophane, and you had been amongst this uncircumcised Crew to this day, if Christ had not fetched you off; 'tis with him that you have had to do, as 'tis said, Heb. 4. 13. *All things are naked and open before his eyes (with whom we have to do)*. You have to do with Christ, Christ hath been dealing with you that are Christians, or you had never come to this, you had never been these living Souls; you had never known what you do of God, nor known what you do of Sin, nor been washed from your sins; you had never been here praying, and hearing, and praising the Lord, and become followers of the Lamb, if Christ had not had to do with you. Particularly you that are Christians, there have been great transactions betwixt God and you Souls.

1. *In point of Covenant.* Behold, you that are Christians, you are in Covenant with the Lord; by reason whereof, I may say concerning you, as *Moses* concerning *Israel*, Deut. 26. 17, 18. *Thou hast avouched the Lord to be thy God, to walk in his ways and keep his statutes. And the Lord hath avouched thee to be his peculiar People.* You have avouched the Lord to be yours, and the Lord hath avouched you to be his; a solemn and mutual Covenant hath there passed between the Lord and you; he is become your Covenant God, you are become his Covenant People; How came this to pass? how is it that you are not still as poor sinners are, in covenant with Death, and Agreement with Hell? how comes it to pass, that when poor sinners are in covenant with the Devil, you are in Covenant with God? O you may thank Christ for this, he hath been effectually dealing with you in this thing. He hath not only procured such a gracious Covenant, a Covenant of Mercy, a Covenant of Pardons, a Covenant of Peace, but he hath also,

1. Made offer of this Covenant of God to you; inviting you to come and joyn your selves to the Lord, in a perpetual Covenant that shall never be forgotten.

2. He hath made void your Covenant with Death, and disanuull'd your Agreement with Hell. He hath given you an heart to break and make void that wicked Covenant; to break with the Devil, to break with Sin and the World, and to come out from among them.

3. He

3. He hath effectually perſwaded you into this Covenant of God. He hath brought *you into the bond of the covenant*, *Ezek.* 20. 37. He hath ſprinkled you with the Blood of the Covenant, and hath gained your hearty acceptance of all this. You have opened your Mouth to the Lord, you have vowed your ſelves, you have ſworn your ſelves his Covenant Servants; not with your Mouths only, not in profeſſion only, but you have *engaged your hearts to the Lord*, *Jer.* 30. 21. Your Hearts are no longer your own, you have given them to the Lord, to be his for ever. So that you can now ſay, through Grace to the Lord, what he ſaid to *Iſrael*, *Iſa.* 54. 20. *The Mountains ſhall depart, and the Hills ſhall be removed, but through the* help of God, *my faithfulneſs ſhall not depart, nor ſhall the Covenant of my peace ever be removed.* His I am, and through his Grace I am determined to be the Lords for ever.

Friends, ſuch a ſolemn and ſacred Covenant tranſaction, hath there been in thoſe very Hearts of yours, betwixt the Lord and you. He hath avouched himſelf to be yours, and you have avouched your ſelves to be his own; and thoſe Hearts of yours, are the Records wherein this Tranſaction is regiſtred and kept. Remember, and look back and conſider, if there have not been ſuch mutual engagements paſſed betwixt the Lord and you. Look into your Cloſets, and remember what of this kind hath paſſed between him and you in ſecret; look back to your Sacraments, and remember what Covenanting have been between the Lord and you at his Table; and what ſolemn ſealing there hath been, God ſealing to you, and you ſealing back to him. Your Hearts are the Records wherein theſe Sacred Tranſactions have been Regiſtred; look into thine Heart, doth not this teſtifie for thee, how thou haſt bound thy ſelf to be the Lords for ever, and haſt accepted of his Bond to thee? The remembrance of this Covenant Tranſaction, will be of uſe to you as long as you live; will be of uſe to comfort you in the day of your doubts and fears, to confirm you in the day of Temptations, to hold you cloſe to the Lord, according to the Vows that are upon you, to quicken you and hold you on in that way of holy and lively Obedience, which you have covenanted for. When you grow cold, and careleſs and remiſs in your way of Religion, then remember, Is this the Life I covenanted with God to live? When

you

you are tempted to decline to a worldly Life, or a fleshly Life, then remember, I have promised to the Lord, that I will never return to such a life again. When you are out of heart, and complain of weakness and want of strength, and so are discouraged and disheartned, I shall never be able to hold to such an industrious life; then remember the Covenant of the Lord with you, who hath sealed to you, that he will help you, and never fail you, nor forsake you; when your flesh and your heart fail you, he will be the strength of you heart; when you are in doubts and fears, that you are none of the Lords, nor can lay any claim to him, then remember the Covenant which hath been made between him and you, and how you own it, and stand to it to this day, and that may satisfie you. Of such great use will this Covenant of God be to you, and therefore your hearts, which are the Records where it is kept, must be carefully looked to.

2. *In point of Communion.* There have been great dealings between Christ and you, in a way of Friendly Communion. What Correspondencies have there been held betwixt Christ and you? What friendly interviews have there been between you? Christ hath been often looking down upon you, and rejoycing in his portion, and you have been often looking up to him, and solacing your selves in his love; Christ hath been supporting and sustaining your hearts, and you have been staying and leaning upon your beloved. What mutual entercourses have there been? Christ hath been often sending down Messages of love to you; telling you, Soul I am thine; Hath he never sent thee some tokens of his love? sent thee thy pardon, sent thee his peace? hath he never sent thee down some tasts of the *hidden Manna*, and the *white stone*, and the *new name*? Rev. 2. 17. and such a comfortable word with it, Soul *be of good comfort, thy sins be forgiven thee*; thy name is written in heaven. And do you never send up to your beloved? If you have nothing but a *sigh* to send, or a *tear* to send, yet up it must be sent to your beloved, to tell him, *I am sick of love*, or at least, *I am sick for love.*

How often hath thine heart ascended in prayers, and his heart descended in gracious returns? what mutual embraces have there been of thy Faith with him, and his

ove with thee? There hath been a *Jacobs* Ladder set up betwixt Christ and thee.

Christians, Such experiences I hope some of you have had, of such comfortable Communion with Christ. But what becomes of all these blessed Experiences? hast thou forgotten them? are they lost? O how hast thou kept thine heart? sure such Mercies should be carefully recorded, and the record should be warily kept.

4. *It is the Cabinet of all our Jewels.* Christ and all his Graces are kept in the heart.

1. *Christ and his Graces are jewels.* Christ is a precious Jewel, he is *the pearl of great price*, which the wise Merchant, *Mat.* 13. 46. traded for; and is there said to be a Pearl of great price; of so great a price, that this one pearl bought the whole World. It's intimated *Mat.* 16. 26. that one Soul is more worth than all the World; this Pearl is more worth than a whole World of Souls. It hath bought not only this World below, but the World above; *this one pearl hath bought the whole Kingdom of heaven, all the everlasting treasures*, the everlasting joy and pleasures above, that *exceeding eternal weight of glory*, all hath been bought by this Pearl. Christ is reckoned by foolish sinners, at a very low rate; *Judas* sold this Pearl for thirty pieces of silver; Sinners, many of them sell Christ at a lower rate than this, for their sooliish and fleshly Lusts. They tread this Pearl in the dust, and take very dung in its stead. The very dung of their filthy Pleasures is that which sinners take in Exchange for Christ. *Whilst the Apostle counted all things dung in comparison of Christ, sinners make very dung of Christ, for the sake of their sins*; but whatever sinners count him, Christ is a Pearl, more worth than all the World; and all the Glory and Bravery and beauty of the world, are but Dunghil things in comparison of Christ.

As Christ, so all the Graces of Christ are jewels. Faith is a jewel; called 2 Pet. 1. 1. *Precious Faith.* Meekness and Humility are jewels of great price in the sight of God. Love is a jewel, and of so great price, that it is not to be bought for money. Cant 8. 7. *If a man would give all the Substance of his house for love, it would be contemned.* As little reckoning as sinners make of the love of God now; though this grace be offered them, and they may have it for the taking; an heart to love the Lord, is

one

one of the branches of the Covenant, which the Lord freely offers to sinners, yet now they so slight it, that they will not accept it; a lust is taken up instead of this love; yet hereafter these very sinners would give all that ever they have for the least grain of the saving love of God. As little as you regard the love of God now, we can't perswade you to accept it; yet when you come to die, there's none of you, but would give all that ever you are worth, for a little sincere love to Christ. O now for a little Faith! O now that I could *love the Lord Jesus in sincerity*! I would be content to be a beggar, and not to have a Mite left me in all the World; all my Farms, all my Oxen, all my Houses and Lands, all my Money, all the substance of mine House, they shall all go, so that I might now find the saving love of God in me. No, they will not be bought so; If a man would give his House full of Gold for it, it would be contemned, as a poor and low price to buy love. The like may be said of every Grace, they are all *Jewels*, and they make those who have them to be Jewels. Mal. 3. 17. *in the day that I make up my jewels*. Every gracious Soul is a Jewel in the sight of God. Sinners tread the Saints under feet, make very dirt of them; but God will take them into his bosom as his precious Jewels.

2. These Jewels, Christ and his Graces, are all kept in the heart. As the Heart is the Seat of Grace, Faith dwells in the heart, and Love dwells in the heart, and Hope dwells in the heart, so is it also the seat of Christ; Christ *dwells in the heart by Faith*, intimated in that Prayer of the Apostle, *Eph.* 3. 17. If Christ hath any dwelling in sinners, 'tis only in their Mouths, and upon their Lips; these will talk of Christ and talk of Grace, but they have no dwelling in them, but upon their Tongues; but it is in the heart of the Saints, that Christ and his Graces dwell; Col. 1. 27. *Christ in you the hope of Glory*. The heart of Saints is as the Heavens, all bespangled with these beautiful Stars. Christ is the Sun in those heavens, his Graces are as so many Stars, that have their brightness and luster from his Light. The hearts of sinners are meer Dungeons, and dark holes, in which neither Sun nor Star appears; if there be any glimmering light, they are but Cinnmers, or Torches, or stinking Snuffs, that they take for Star-light. Sinners, whatever bright-

nesse or beauty there be in any of your Faces, whatever Gaudy or merry outsides you have, yet what an inside have you? your hearts are all dark holes, where dwell every abominable thing; Toads and Serpents, *Zim* and *Jim*, Owles and Satyrs, and every unclean thing dwells within you. Thou that hast the fairest outside, there are Toads, and Serpents, and Worms crawling and breeding in thine heart. You would every one of you be afraid of your selves, you would loath your selves, and you would tremble at your selves, you would (if you knew how) run away from your selves in a fright, if you knew what were in your hearts. Sinners care not to look into their hearts, and some of them are afraid to look inwards; and well enough you may, you would see such ugly and monstrous Sights, as might even scare you out of your Wits. Saints have all their Riches within them, they have a treasure in their hearts. *A good man out of the good treasure of his heart*, Mat. 12. 35. There may be, and often is, poverty without, but there's a treasure within; the Richest of sinners they have all their Treasures without them; in their houses, in their Purses, in their Shops, in their Chests, but all the while, there's poverty and beggery in their hearts. Thou art a very beggar, Sinner, with all thy load of Wealth; 'tis a poor beggarly Soul thou hast, how richly soever thy Carcase be provided for. 'Tis the heart of the Saints, where God bestows all his Riches.

Christians, Look to your hearts; you carry more riches in you than the whole World is worth; you lose all that ever you are worth if you lose your hearts. He that hath a Treasure in his house, will look more carefully to the locking of his doors; especially the room where his Riches lie must be most forsified with Bolts and Bars. You have more to lose than the Princes of the Earth, and therefore have the more reason to keep those hearts wherein all your riches lie. Not only your graces, but your good works, are all kept in your hearts. If ever you have done any good in all your lives, whereof you hope for a reward in the other world; all your Duties, the holiness and fruitfulness of your Conversation, your works of Righteousness, your works of Mercy, these are all kept in your hearts. Conscience is the keeper of them, the Conscience of an honest, holy, gracious heavenly life, is a precious Treasure kept within you.

2 Cor.

2 Cor. 1. 12. *This is our rejoyceing, the Testimony of a good Conscience* —. All your Duties arise from your hearts, all your Holiness and Fruitfulness and activity for God, are so many holy streams, flowing from an holy heart; and all these streams return into the heart, there they must be kept against the day of Accounts.

5. *It's the Ark of your strength.* Some mens strength lies in their heads, in their Wisdom, and Counsel, and Policy; a wise man is a strong man. Other mens strength lies in their hands, a Princes strength lies in his Armies, in his Forts and Castles, and strong Towers; but a Christians strength is in his heart. The Lord is in his heart, and Psal. 73. 26. *Thou art the strength of mine heart.* Eph. 6. 10. *Be ye strong in the Lord, and in the power of his might.* The weakest Christians have a strong God, and hence it is they are strong and of good courage.

Christians have need of strength,

1. *Of strength for their work*; there are great things they have to do; they have much work, hard service; the life of a Christian is not a toying but a toyling life. You shall never get to Heaven by play, or by Idleness, you have much business lying upon you, and great business. The working out your Salvation is hard work. The Souls of sinners lie idle, as if they had nothing so do. What pains dost thou use to take for thy Soul? What hast thou done all thy life long, towards the working out thy Salvation? Sinners, you live as if God should throw in Heaven upon you, and cloath you with Glory and immortality, whilst your Souls are fast asleep; no you must work if you will live; you must *labour for the meat that indures to eternal life*, Joh. 6. 27. if ever you will have the eating of it. You must pray, and watch, and *strive to enter in at the strait gate*, if ever you will get in. This should be your work, and it is the work of Christians; and for this their great work, they have great strength given them, and all their strength is in their hearts.

2. Christians have need of strength *for their burthens*, Christians have hard work, and heavy burthens lying upon them. Besides the Care that is upon them for their Souls, which is a great and weighty burthen, and their fear of miscarrying in the matter of their Souls, which is another burthen; they have burthens of Sufferings, and Afflictions, ordinarily upon their backs. All the hatred

and malice; all the scorns and reproaches of this Evil World, light and lie upon the backs of poor Christians, and how shall they bear their burthens if they have no strength?

3. They have need of Strength *against their Enemies.* Christians live in the midst of Enemies; Enemies without, the Devil and his Instruments; Enemies within, their own lusts and Corruptions; and they must be in continual fight against these Enemies; and their Enemies being so many, and so strong, they have need of strength to resist them.

Christians have need of strength, and strength they have, and all their strength is in their hearts. There their Armour lies; *The shield of Fath, the breast-plate of Righteousness, the helmet, the hope of Salvation*; and there their Captain dwells; the Captain of their Salvation lodges in their hearts.

Lose your hearts, and lose your strength, and what will you do at your Work? how will you bear your burthens? how will you stand against your Enemies, when your strength is lost? What became of *Sampson*, when he was deprived of that, wherein his strength lay? what weakly Souls are careless Christians? every little duty is too hard for them; how quickly are they weary? weary of Praying, weary of Hearing, weary of Meditation, weary of a watchful Life; a little work will make them weary. How little can they do, and how little can they bear? every little cross sinks their spirits; and what resistance can they make against Enemies? every lust is apt to carry them away, every Temptation overcomes them. O Christians, by how slow a pace do we keep on our way? how little sign do we make at our work? we have been Christians some of us, of twenty years standing or more; how little good have we done, how little treasure have we gotten in, how little execution have we done upon our sins and lusts? what poor weakly, lifeless, half-starved Souls have we to this day? sure we have been ill keepers of our hearts; the ark of our strength hath been laid waste, strangers have gotten in and devoured our strength, whilst we have loytered and slept. Friends, do not lye down and idlely complain, I am weak, I am a poor feeble soul: I cannot do the things that I would, I cannot pray, I cannot hear, I cannot live but at a sad, and halting, and

broken

broken rate, God help me, 'tis a barren, and unſavoury, and unprofitable Life, that I live; 'tis a wearineſs to me that I can live to no better purpoſe; fain I would be more heavenly, and more lively, and more fruitful in my Life; but woe is me, I cannot, I cannot obtain; thus you complain of your weakneſs, of your unprofitableneſs; but why do ye ſtand complaining? look to your hearts better, where your ſtrength lies. *Haſt thou Chriſt in thine heart? haſt thou Grace in thine heart? and yet complaineſt thou haſt no ſtrength? look better to thine heart*; keep Chriſt cloſer to thee, get thy Faith increaſed, ſtir up and kindle that ſpark of love, call up all the Grace thou haſt, and keep it in action. Let not the ruſt eat up thy ſtrength, a little more care and labour about your hearts, to get and keep thoſe in better plight, will recover and renew your ſtrength, and ſilence thoſe unprofitable complainings.

6. *In your hearts are preſerved all your evidences for heaven.* This follows from the former. What are our Evidences for Heaven, but the being of Chriſt, and the Graces of Chriſt in us? your ſincerity in the Covenant, your having your Converſations in all good Conſcience, prove that Chriſt is in you, and you thereby prove that you ſhall hereafter be with him. Prove that you have *Grace*, and you thereby prove that you ſhall have *Glory*. Prove that you are in Covenant with God, and walk before him, in all good Conſcience, and that will prove that *your names are written in heaven.* And whither muſt you look for all this but into your hearts? there, as I told you, is a record kept, of your Covenant and your Conſcientious Life, and theſe are the Rooms where you muſt look to find Chriſt and his Grace.

The Devil will tell ſinners, that they ſhall all to heaven; and to make them believe it, will provide them evidences, ſuch as they are; but they are falſe and deceitful evidences. Thou art a Chriſtian, thou haſt been baptized into the name of Chriſt, thou attendeſt on the Ordinances of Chriſt, thou goeſt to hear, and to pray, &c. therefore thou needeſt not fear, but thou ſhalt to heaven. But let ſinners look but into their hearts, where all good evidences are kept, and there they can find nothing; there's no Chriſt within them, no love to Chriſt, none of the holineſs of Chriſt; their heart is a meer Hell, full of Darkneſs, Ignorace, Unbelief, Enmity againſt Chriſt,

and his holy ways. As Chriſtians Evidences for Heaven, ſo ſinners Evidences for Hell are moſtly in their hearts. Whatever your hopes are, if you would look into, if you could ſee what hearts you have, theſe would quickly tell you, whither you muſt. There you ſhould find your Covenant with ſin, and with Death not diſannull'd; no Chriſt, no Grace, no Conſcience, but an evil one, a guileful one, a guilty one, and nothing elſe but that which is vile and abominable.

Sinners Evidences for Hell are in their hearts: and ſuch evidences they might find, as would kill all their hopes of Heaven. But Chriſtians evidences for Heaven are in their hearts, the Devil will be telling them, that they are none of Chriſts: he will ſay to the Saints, as God ſays to ſinners, Pſal. 50. 16. *What haſt thou to do to take my Covenant into thy mouth?* What haſt thou to do with Chriſt? thou art mine, thou art none of his.

Let thine heart be carefully kept, and thou mayſt anſwer the Devil: None of his? whoſe is this name that is written in my heart? whoſe image are theſe Graces of my heart? I find the Faith of Chriſt in me, the love of Chriſt in me, the very life of Chriſt in me: Chriſt hath ſent me many a token of his love, which I ſtill keep by me: I remember what hath paſſed between Chriſt and me: I have given my ſelf to Chriſt, I have laid hold on his Covenant, and have bound my ſelf in Covenant to him, and I ſtand to that Covenant to this day. And there's my Conſcience alſo within me, bearing me witneſs, that my care and endeavour hath been to walk before him according to the Covenant of my God; and therefore go on to lie thus unto me while thou wilt, Satan, I will not believe thee: I believe God, who hath ſaid, *there is no condemnation to them that are in Chriſt, who walk not after the fleſh but after the Spirit*: and I will not belie mine own ſenſe, and experience of my ſelf: this is the Teſtimony of my Conſcience, that I have walked not after the fleſh but after the Spirit. And therefore Chriſt is mine, and I truſt I ſhall one day be with him where he is.

Friends, if you look well to your hearts, and keep the records clear, this will be your benefit: whatever fears the Devil raiſes, 'tis but looking inwards, and there you will ſee that which will turn all your Fears into lively hopes.

Hopes. But if you look not to your hearts, and keep them clean, you will be at a perpetual loſs; you will never long know what to make of your ſelves, nor what is like to become of you. *Aſſurance neceſſarily depends on watchfulneſs*, never look for a grounded peace without it; and never truſt to that confidence, or aſſurance you ſeem to have, whilſt you are of a careleſs heart. Whatever progreſs you have hitherto made in Religion, whatever experiences you have formerly had, of the workings of the Spirit of Grace in you, a careleſs heedleſs Spirit will ſo darken all your Experiences, and blot your Evidences, and leave you under ſuch uncertainties, that for ought you know, you may be damned at laſt. As ever therefore you would maintain an abiding Aſſurance, that it's well with you at preſent, and ſhall be well with you hereafter, be watchful over your hearts, that record of all your Evidences. The reaſon why we are at ſuch uncertainties, and ſo full of our doubts and fears, it lies all here, in our careleſneſs of our hearts. And yet who will take warning? O friends, ſtedfaſtly reſolve, through the Grace of God, I will look better to it. Since my heart can never comfort me, unleſs I watch it more narrowly; mine eye ſhall be upon mine heart Night and Day. I will commit my ſelf to the keeper of *Iſrael*, and I will ſet my ſelf to keep whatever good thing he hath committed unto me.

7. *It is a ſacrifice for God.* Pſal. 51. 17. *The Sacrifices of God are a broken heart.*

1. It is the heart that is a Sacrifice for God, therefore Prov. 23. 26. *Give me thine heart.* It is the *Sacrifices*, all the Sacrifices of God is the Sacrifice of the heart. There are other Sacrifices, but whatever they be, 'tis the heart that makes them ſuch. Prayer is a Sacrifice, Pſal. 141. 2. *Let my prayer come before thee as incenſe, and the lifting up of mine hands, as an evening ſacrifice.* Praiſe is a Sacrince; Pſal. 51. 14. *Offer up to God thankſgiving.* Alms are a Sacrifice; Heb. 13. 16. *With ſuch ſacrifices God is well pleaſed.* But what maimed Sacrifices are all theſe, if offered up without an heart? What is Prayer without an heart? what is Praiſe? what are Alms, when the heart is not offered up with them? they are heart Prayers, and heart Praiſes, and heart Alms, that are ſuch Sacrifices with which God is well pleaſed.

2. What

2. What kind of heart it is, that is a Sacrifice to God. A broken or a wounded heart. The broken heart is the only ſound heart. The wounding of the heart is as the lancing of the Impoſtume, it lets out the corruption, and leaves it a ſound heart. The hard heart is a Sacrifice for the Devil; with ſuch Sacrifices, with hard and unbroken hearts, the Devil is well pleaſed. Is thy heart an hard heart, and wilt thou thus give it up to God? Get it to be broken, or thou mayeſt as well carry it to the Devil for a Sacrifice. The Devil loves an hard heart, but it is an abomination to the Lord. An hard heart is an unclean beaſt, which is not for Sacrifice. All the filthineſs and rottenneſs of the heart lies baked up together in an hard heart; 'twill never be gotten out, 'till the heart be broken. In the Law, the Sacrifices were to be without blemiſh, Lev. 22.20, 21, 22. *Whatſoever hath a blemiſh, that ſhall ye not offer.* It ſhall be perfect and without blemiſh. Whatſoever is blind, or maimed, or having a Wen, or Scurvy, or Scabbed, ye ſhall not offer. The unbroken heart, is an heart full of Blemiſhes, Wens and Ulcers; a Scurvy and a Scabbed heart; 'tis the wounded or broken heart, that is the perfect heart, or an heart without blemiſh.

Now herein you ſee, both the neceſſity of looking to your hearts, and what it is that you muſt ſecure your hearts againſt; from all things, that may be a blemiſh to the heart; from all thoſe Maladies and Diſeaſes, that will be a blemiſh to the heart; that ſo you do not Sacrifice to God a corrupt thing. Mal. 1. 14. *He that ſacrificeth to God a corrupt thing, curſed be that deceiver.* A ſacrifice without an heart is a lame and maimed thing, a ſacrifice from a polluted heart is the ſacrifice of a corrupt thing.

Beloved, you come with your offerings to the Lord, but what have you to offer? O you have prayers and praiſes to offer up, but is there an heart in your prayers, an heart in your Praiſes, and is it a perfect and upright heart, an heart without blemiſh? A perfect heart, an heart without blemiſh? who can bring ſuch an heart? who can ſay, mine heart is perfect? who can ſay, mine heart is clean? Lord be merciful to me, mine heart is the worſt thing within me; all ſores and all blemiſhes and corruption.

Obj.

Obj. My mouth must be stopped for ever, my tongue must be silent for ever, if I must never pray, nor praise God, till mine heart is a clean and a pefect heart.

Sol. There is a double perfection, a double cleanness of heart.

1. Legal, and so that only is a perfect heart, that fully answers the Righteousness of the Law, or first Covenant; that only, in this sense, is a perfect heart, which hath nothing of Evil or Hypocrisie; no spot or blemish at all in it, that the strictest Justice could be offended at; thus, there's not a man in the World can say, mine heart is perfect, mine heart is a clean heart.

2. Evangelical, Such a perfection, which the new Covenant accepts, uprightness; a sincere heart is in a Gospel Sense, a perfect heart. An heart that hath been broken by the Word of Christ, and been purged by the bloud of Christ; an heart that is a purging and cleansing daily, that hath its great spots and blemishes of unbelief and impenitence purged away, and hath no spots, but are begun to be purged, and are cleansing dayly.

Now an heart that hath been thus initially purged and cleansed, will, unless it be carefully looked to, contract new spots; the imposthume will gather and fester again, the Leprosie will fret and eat deeper and deeeper into it; longer then the purging work is carried on, the corrupting work will be carrying on. If the wounds of the heart be not carefully kept open, the Devil will quickly heal it up; his hardning is his healing the heart. He will be fearing the heart so, as that though there be never so much wickedness in it, it shall not be felt and perceived; and when we cease to feel our sores, when the heart grows senseless of its sins, then is a time, when iniquity is like to abound. And there's no way in the World to prevent this increase of our corruptions, and hardning our hearts under it, but by keeping a constant Guard upon them, the Devil will be doing, sin will be working and growing upon us, if there be not a constant watch kept.

And what will ye do then for a Sacrifice for God? wherewithal will you come before the Lord, and bow your selves before the most high God, if you have not an heart, a clean heart, a perfect and upright heart, that he will accept? As you would be loth that God should meet

you

You in all your Duties; your praying, and hearing, and Praiſing his Name, and ſay unto you, as to *Iſrael*: Iſa. 1. 11. *To what purpoſe is the multitude of your Sacrifices? when ye come to appear before me, who hath required this at your hands, to tread my Courts? Bring no more vain Oblations, your incenſe is an abomination to me. Your Sabbaths, your coming to the Aſſemblies I cannot away with, it is iniquity even your ſolemn meeting.* Your meetings My Soul hateth, they are a trouble to me, I am weary to bear them; and when you ſpread forth your hands, I will hide mine eyes from you. Yea when you make many prayers, I will not hear. Friends, would you have the Lord thus to ſpeak to you? Is this all the entertainment and acceptance you would have? when you come together to pray, and to hear, would you have the Lord to ſay, I am weary of this People, I am weary of theſe meetings, my Soul hateth this Praying, and this hearing? Doubtleſs this will be all the entertainment you will have, whilſt you come hither and bring not your *hearts* for a Sacrifice, yea, and that broken hearts, hearts without guile, ſincere and perfect in the ſight of God; and ſuch hearts you will never bring, unleſs you will take more care and pains about them; and therefore I exhort you, as the Prophet goes on, *ver.* 16. *Waſh ye, make ye clean, put away the evil of your doings*: ſo alſo, watch ye, keep you clean, prevent the return of your evils upon you. And then I ſhould be bold to add as *ver.* 18. to call upon you, and encourage you in the Name and the Words of the Lord, *Come now and let us reaſon together, ſaith the Lord.* Let your hearts be thus kept, and then come; come with your prayers, come with your praiſes, and I will hear and accept you.

8. *It is the Temple of the Lord.* 2 Cor. 6. 16. *Ye are the temple of the living God.* 'Tis the heart eſpecially, that is his Temple.

There are four things in the Temple of God, which are ſo many reaſons why our hearts ſhould be carefully kept and guarded.

1. *The law of God is in his Temple.* The law was read in the Temple, and kept in the Temple; and as in that Temple made with hands, ſo in that living Temple, made without hands, the Law of God is placed and preſerved. Chriſtians have the Law of God within them, their Bibles

bles in their hearts; in the heart of a Christian is the Copy of the Bible. God hath not only preached it to their hearts, but they have laid it up in their hearts. Psal. 119. 11. *I have hid thy word within mine heare, that I might not sin against thee. Mary* kept the sayings of Christ, and laid them up in her heart: *Luk.* 2. 51. God promised, Jer. 31. 33. *I will write my Law in their hearts*: and he hath done what he promised; he that once wrote his Law in Tables of Stone, hath also written it in fleshly Tables of Hearts. Therefore Psal. 40. 8. *Thy Law is within mine heart.*

The Law written in the heart Notes,

1. *All those holy Notions of God*, of Christ, of Glory, Honour, Immortality, of the Power, Wisdom and Goodness of God, and of the Mystery of Christ, which are written in the Scriptures are revealed in the heart.

2. *All those holy Principles or divine Axioms*, concerning Truth, Righteousness, Holiness, Mercy, Temperance, Sobriety, *&c.* the nature and necessity of them, to true Godliness and Blessedness.

3. *That Law of the Spirit of life, which is in Christ Jesus*, the new Law, the Covenant of Grace, by which we are freed from the Law of sin and death, *Rom.* 8. 2. the Tenour and the Terms of the Covenant, the Promises and the Conditions of the Covenant; the great Charter of the Saints, which gives them Title to, and will give them an enterance into the Everlasting Kingdom. The writing that Law is the writing the new Covenant in the heart.

4. *That inward living Law*, the holy bent, inclinations, dispositions, begotten in the heart, by the Word, and Spirit of the Lord; that renewed Conscience, inwardly obliging and holding the heart to the Obedience of the Word. A Christian hath not only something without him, but something within him, binding him to obedience; whereby it may be said, much more of him, than of those Gentiles, *Rom.* 2. 14. *He is a law to himself.* His own heart holds him in to Christ, his own heart holds him on in Obedience to the Gospel. If all our Bibles should be lost, or burnt, if all our Preachers, that urge and press our Obedience, were laid aside and trodden under foot, a Christian hath that within him, that would hold him on in his Christianity. That knowledge of God, and those Principles of Christianity, that love of Christ,

and

and that renewed Conscience within him, will keep him a Christian still.

Now all this treasure, those holy Notions, holy Principles, this Law of Grace, and this living law of the new Covenant being all kept in the heart; the heart being the Temple of God, wherein all this is preserved, had need be carefully kept. Would you not have all the Notions of God, and the knowledge of Christ dimm'd, and darkned, and razed out? would you not lose all your holy Principles of Righteousness and Honesty, of Temperance and Sobriety? would you not have the book of the Covenant stolen away, on which all your Hopes and Expectations, all your title to Everlasting blessedness depends? would you not lose that holy bent, and those holy inclinations, and that renewed Consciences, by all which you are disposed, and inwardly bound, bound in Spirit to the life of Christianity? would you not that all these should be lost? would you not return to be dim sighted, and dark Souls? would you not exchange your holy Principles, for carnal Principles, your renewed purged Consciences, for corrupt Consciences? would you not that the Temple of the Lord be robb'd? would you not that your heart be robb'd of all these Treasures? then set a Guard upon your hearts.

2. *The name of God is in his Temple.* Jer. 7. 10, 12. 'tis said often, *he places his name there.* And of these living Temples, the hearts of Saints, 'tis said, Rev. 3. 12. *I will write the name of my God, and the name of the City of my God upon them.* And Chap. 2. 17. in this heart, there is a precious stone put, and upon this stone a new name written, which no man knows but he that hath it. A Christian hath not only the name of Christ call'd upon him, he is call'd a Christian, after the name of his Lord; but he hath this name written upon him, written upon his heart. Sure that Table should be kept clean in which is written such a precious name. What shall the name of God be written on a dunghil? wilt thou suffer Sin and the devil to make a very dunghil of thy heart, and in that dunghil write the name of thy God? If the heart be not well guarded, the Devil will be not only carrying out, but carrying in all the precious Treasures that are in your hearts; let Satan alone a while, and hee'l carry them all away; whatever thou hast now, thou shalt have nothing of God left in thee, nothing

nothing of Christ left in thee; none of all thy Graces, none of all thy comforts. Hast thou love for Christ, hast thou hope in Christ, hast thou peace or joy in God, hast thou either the image or the comforts of God in thee? Satan stands ready, if thou look not to him, to carry all away; thou wilt quickly be left a very miserable Soul, poor and blind and naked, if thou take not heed. And as the Devil will be *carrying out*, so he will be also *carrying in*, to that heart of thine. Thy Gold and thy Jewels he will carry away, and he will bring in dirt, and filth, and trash. As he unloads thee, he will load thee; unload thee of the treasures of light, and load thee with the treasures of darkness. He will fill those hearts with every unclean thing, he will make those Temples to be very Stables, or Sties; he will make that heart a very Dunghil; and Christ must either have no name within thee, or that precious name written upon a dunghil; and will you suffer such an affront and abuse to be put upon your Lord? If you do not keep your hearts, so it will be.

3. *The worship of God is in his Temple. Mine house shall be called an house of Prayer.* Mat. 21. 13 In this inward Temple, the heart, is the inward and spiritual Worship of God. The people of God are said to be the People that *worship God in spirit*, Phil. 3. 3. There are great thoughts of heart, and many Scruples arising about the outward Worship of God; about the keeping that pure, about the clearing and securing of that, against the Superstitious Inventions, and corrupt mixtures of humane Impositions. And 'twere happy if the Houses of God in the Land, were swept cleaner, and kept cleaner from these than they are. But the main of our care lies not here; these are not the great things we are concerned to take care about. If outward Ordinances were never so purely administred, and kept never so free from adulterating mixtures, there's a greater thing than this that lies upon us; that the inner Temple be kept pure, that the heart Worship be kept pure and intire. The heart also is to be an house of Prayer, and shall we make this house of Prayer, a den of Thieves, or an house of Merchandize? O what droves of unclean beasts are let in to these hearts of ours! what houses of Merchandize are these houses of prayer become! these Sanctuaries of the Lord are become meer shops of buyers and sellers. Whilst they

they should be employed in those spiritual exercises, of loving and fearing, of praying and praising God, offering up living and spiritual Sacrifices to the Lord; behold how our money is brought into our hearts; our sheep and Oxen, buying and selling and trading and getting gain, these are the inhabitants, and these are the exercises of our hearts. It is a very grievous thing to consider, how much the [hearts] of Christians are taken up with these things; we cannot love the Lord as we should, we cannot mind Glory and Immortality as we should. It is miserable praying, lamentable praising, or meditating on God that is to be found in us; we are so disordered, distracted and confused in these spiritual exercises, there is such a mixture of Carnal thoughts; such carnal Affections, worldly Projects and Cares are thrusting in, that corrupt and spoil and enervate all our spiritual Duties, that we can find nothing but blind and broken and maimed Sacrifices, to offer up unto the Lord.

Friends, how do you find it, when you set your selves to pray, or meditate on God? Is not the World presently thrusting in? are not your carnal Friends, or your businesses or pleasures thrusting in? and do not your thoughts and affections fall a gadding, and a wandring after these? and do you not hereby lose many a Prayer, and lose many a Sermon, and sadly complain of your selves, that whatever duty you perform, 'tis all spoil'd in the doing, so that you can take no comfort in them? What help is there for it, but setting a better guard upon your hearts? Sure friends we had every one of us need to be more vigilant and watchful, to prevent these sad matters of our complaints. It is not complaining how bad 'tis, that will make amends or make up the matter; possibly your complaints of your selves, may seem to give you some ease; but consider, the same complaints that you make of you selves, God also makes of you; The Lord God hath complaints against you for the same things. Think of that more than you do; God complains of you; do you say I am weary of such a distracted divided worldly heart? and I am weary too, says the Lord, *Ah I will ease me of them*, Isa. 1. I am weary of these halting, trifling, distracted hearts; these cold Prayers, these hypocritical Praises, these maimed, broken, confused Services, I am weary of them, saith the Lord. If you go on thus to worship

Worship God, come hither as often as you will, God will be weary to meet you here; he hath been waiting from week to week, from Sabbath to Sabbath, to see if it may be better, if he could meet with such Sacrifices here, such hearts here as might be pleasing to him; he hath waited thus so long, and still finds so little of what he likes, so few living Sacrifices; he hath waited so long and found so little, that 'tis to be doubted, if we continue thus, we may come hither to meet one another, but our God will be weary to give us a meeting. Friends, if you would not that the things that offend in your hearts, should drive God away, then take more heed how you suffer these offences, or things, to come in, or to lodge any longer in you.

4. *God himself is in his Temple*; 2 Cor. 6. 16. *Ye are the Temple of the living God.* God hath said, *I will dwell in them, and walk in them.* The hearts of the Saints are the house of God, and the house of God is his Habitation. The holy God will have none but an *holy habitation*? Will you let sin in, and the Devil in, to Gods habitation? these will darken and defile your hearts; those hearts are but blind houses, and dirty holes, where sin and the Devil dwells, and is this the best habitation you can afford to the Almighty? what place do you think God will prepare for you, if you prepare no better a place for him? How long will the Lord stay with you, how certainly will he withdraw and forsake you, if you let lust in with him?

Sure Friends, if you had a due and a deep sence upon your hearts, of the Holiness, of the Glory, of the Majesty, of the Jealousie of the holy God. If you did verily believe, that of a very truth this Holy and Glorious God, had a mind to come and take up those very hearts of yours, for his own habitation, that he would come and dwell in you, and walk in you, and make those hearts his Chambers of Presence, and the Thrones of his Glory. If you have such respect for God, and such affection that you would have him pleas'd with his habitation, and not meet with that, which is an offence and a loathing to him in you; were you sensible, did you verily believe all this, you could not but take more care to keep these hearts cleaner and more free for him.

If you had a great Friend, a Lord or a Knight that would come but to lodge a Night in your house, what would you do? How would you prepare your house for the entertaining of such a friend? what sweeping, and washing, and rubbing, and scouring, and adorning, would there be; every Vessel would be brighted, every room would be beautified? Would you let it lie all dirty and dusty, hang'd with Cobwebs and Spiders? would you let it lie nasty and filthy, and every thing out of its place and order? Sure you would not; and when he were come in, would you set open your doors, to let in a rabble of sordid Beggars, or common Rogues or Drunkards, to come and drink and roar, and spue in the very room where your friend were entertained? no, you would sweep all within, and set a Porter at your doors, to keep the unclean rabble out. O what is the greatest friend in the World, to the great and holy God? Prepare him an holy habitation; open the doors, and let the King of Glory come in; and then shut the door, and let no unclean thing enter, to offend and displease him; that so the Lord may take pleasure in you, and delight in you, and may say concerning you, This is my rest, here will I dwell for ever.

2. *How the heart is to be kept under Guard.*

1. What 'tis to be guarded against; that is,

against { Thieves. Blots. Distempers.

1. *Against Thieves.* The great Thief is the World, and all that is of the World; and all that in the World, which is purloyning from the heart. Its profits or wordly gains, its pleasures and carnal Mirth, its Favour and Friendship, and Fawnings. These all lie in wait for enterance into the heart; to the end they may rifle and spoil it of all that it hath. The World steals in upon the heart, and it never comes there, but to steal away its Treasures; and therefore 'tis to be observed, that the hearts of such Christians as are most possessed of the World, are ever the most poor and beggarly. Never look to find much of Christ or his Grace, if any thing at all, where the world hath gotten Possession. Christ comes into the heart on purpose, to carry away the heart from the World; his Word is, where he comes, *give me thine heart*, Prov. 23. 26. *Love*

not the world nor the things of the world, 1 Joh. 2. 15. And the world comes into the heart on purpose to steal it away from Christ again. There is never any one that embraceth this present World, but 'tis to his loss; whatever the World brings, it takes away better than it brings. 2 Tim. 4. 10. *Demas hath forsaken us, and embraced this present world.* He embrac'd the World, and what got he by it? the same day he embraced the World, he forsook Christ.

Christian, art thou fallen in with the World? Are its gains and its pleasures gotten into thy heart? doth it fawn and smile upon thee, and is thine heart taken and pleased with its fawnings? Look to thy self; what hast thou within thee? hast thou Grace? hast thou peace? does thy Soul flourish? for ought I know thou hast seen the last of thy good days, what time this World is thus embraced by thee.

O Friends, set a watch against this Thief, set a guard against it; *Take heed and beware of covetousness*, Luk. 12. 15. That's the same Counsel, as guard your hearts against this World. Covetousness is the opening the door to let the world in, nay the world is gotten in already where Covetousness is. Thou which hast a Covetous heart, thine heart is already possessed of the world. May be thou hast yet but a little of it in thine hand, but thine heart is already full of it, the whole world is gotten in, where Covetousness is gotten in.

Worldly Professors, methinks you should be startled at it, if you considered, what a Thief you have within you. Whatever thou seemest to have of Christ, or the Treasures of heaven, thou art like to be but a poor wretch, in a little time.

And how is it like to be with thee, whose heart hath entertained the Pleasures and the merriments of the World? or the favours and fawnings of the Men of the World? who lovest to be some body with evil men, to have their respect and esteem? he that would fane be some body with the world, is like to be no body with Christ. Make the world to know its distance; and whatever you have to do in it, keep it at a distance from your hearts. Never look to thrive in Christianity, whilst you venture to be too busie with this world, or to dote on its favours or friendship.

O it were well with us, were we yet but ſenſible what a ſnare this world is to us; what a bane it is to all that's good in us. Never a flower in all our Garden will flouriſh, where theſe thorns ſtand ſo thick about it; that little Grace you have, will be leſs dayly, it will be choked up and devoured, if you keep you not more clear of this world. It were happy for us, were we deeply ſenſible of the danger we are in; but there's the Miſery of it, people will not be ſenſible, nor be warned to take heed of it; this Thief ſteals away mens Reaſon and Conſciences; makes them ſuch Children and fools, that they will not underſtand what an enemy it is to them. How many Sermons have been preached and publiſhed, to warn you to take heed of a worldly heart; and yet how very few hearts are there, that do eſcape it! 'tis who can be richeſt, and who can be greateſt in the world, that the moſt of our hearts are ſet upon; 'tis not who can be the holieſt, or moſt heavenly, 'tis not who can improve in the Faith and hope of the Goſpel, in the love and fear of the Lord; who can get moſt of Chriſt and Heaven into his heart, and grow rich unto God; but who can grow greateſt in this preſent world. Is not this too common a Caſe? though the Lord hath been knocking off our fingers from it, pulling off your Chariot wheels, and making us to drive heavily; letting looſe the ſpoilers upon us, to catch from ſome of us, what we have gotten, fed the Husbandmen with ſhort harveſts, filled the Tradeſman with complaints of bad Markets; yet all is one; how little ſoever many men can catch of this world, yet they will catch after it ſtill; and what wonder is it then, while this world doth ſo generally carry our hearts, that Chriſt hath ſo much loſt them? You that would ſave any thing of what you have left in you, you that would ever get any more while you live, you that would not go down to your graves ſtrip'd and naked of all that ſhould then comfort you; yet again I ſay to you, take heed of this world, take heed of this worldlineſs.

2. *Againſt blots*, that is, againſt wilful allowed ſins: Every wilful ſin, will be a blot upon your hearts. Our ſins are blots and blemiſhes upon our lives, but every blot upon the life is alſo a blot upon the heart.

Blots will { *Darken and Obſcure.* / *Defile.*

1. *Blots*

1. *Blots will darken and obscure the Heart.* I told you that in the heart is kept all our evidences for heaven; our sins that we give way to, will be blots upon our evidences; will so obscure and blur them, that they will not be legible. Our sins will do the direct contrary to what the blood of Christ will do; the blood of Christ will *blot out the hand-writting that was against us*, Col. 2. 14. Our sins will blot out whatever hand-writing there is for us. Thou that art a Christian, there is an hand-writing upon that heart, there is the Covenant of God, which is thy Charter for Glory, written upon thy heart. There is the token of the Covenant, and thine interest in it, *the Circumcision of the heart*; there are the Articles of the Covenant, which have been consented to, between the Lord and thee, recorded in thine heart; whilest thou keepest thine heart clean, there thou may'st read thy Title to Glory; thou wilt find that within thee, which will comfort thee concerning thine everlasting state. There are the very Prints and Marks of the Lord Jesus, his image formed upon thy soul; which marks thee out for an heir of life; but what wilt thou do for comfort, when these writings and this holy image, are all blotted? when thy Circumcision is become as uncircumcision? will blotted evidences Satisfie thee? will a defaced image prove thy Title to Christ good? Set a guard against Sin, allow not your selves in any iniquity, fear what sad work it will make upon your inner man. Hath the blood of Christ blotted out the hand-writing that was against you? hath the Spirit of Christ engraven a new hand-writing for you? O watch against iniquity, which will renew the old hand-writing, and blot out the new. Have you any comfortable Title to Glory? any comfortable evidences for heaven? O sin them not away. Whatever comfortable evidences you have, never look that they should speak comfortably to you, longer than you keep your watch against sin; nor never trust to that comfort, which will hold up the head, whilest thou allowest thy self in sin. Psal. 66. 18. *If I regard iniquity in my heart, God will not hear my prayer.* And what comfort canst thou have, when thou art become such a one as God will not hear, when thou prayest? Thou art a Professor of Religion, and thou hast comfort in Christ, and confidence thou shalt be saved through him; and yet for all this, thou canst lie for thy

advantage, or to cover a fault; thou canſt drink, if not to downright drunkenneſs, yet to intemperate exceſs, and make thy ſelf a fool, if not a down-right beaſt; or at leaſt be a companion of Drunkards in their drunkenneſs: Thou canſt defraud or do wrong, put off falſe wares, uſe deceitful ballances; thou canſt defame or backbite, thou canſt be peevish and give rope to thy fretful paſſions, and let thine anger reſt upon thee; thou canſt prophane the Sabbath, by working, or Travelling, or Loytering; thou canſt live in an ordinary neglect of thy Family, and the Souls of them, without inſtructing them, or praying with them, and the like; and thou canſt let thy ſelf alone in theſe evils, or ſome of them; or ſome other ſuch like. But how doſt thou hold up thine head under theſe things? when thou looketh into thine heart, how doſt thou find it there? doſt thou not find thy ſins to be blots within thee? doſt thou not find the writing blotted, thine evidences blurr'd, the image of Chriſt defaced, thy comforts vaniſhed? If thou doſt not, if thou canſt be of good comfort ſtill, if thou art of good cheer, and confident ſtill; this comfort, this confidence is not the comfort of God, but falſe and deceitful. Thou may'ſt comfort thy ſelf, and ſpeak peace to thy ſelf ſtill, but miſtake not thy ſelf, God ſpeaks not a word of Comfort to thee in ſuch a caſe: if thou hadſt any real comfort before, that thou wilt find all blotted, and the true ſence of it utterly loſt. If thou haſt peace in thine heart 'tis none of the peace of God, that is broken by thy returning to have peace with ſin; Pſal. 85. 8. *God will ſpeak peace, but let them not turn again to folly.*

2. *Blots will defile.* They are ſtains upon all our Glory. The coming in of Sin upon the heart, is as the breaking in of the Heathen upon Gods inheritance. Pſal. 79. 1. *O God, the heathen are come into thine inheritance; thine holy temple have they defiled.* The heart of a Chriſtian, is (as is ſaid) the Temple of the Lord; the Temple of the Lord is holy. *Holineſs becometh thine houſe*, Pſal 93. 5. 'tis only a clean heart that is a fit habitation for God. God hath been at great coſt, to make the hearts of his people clean, that they may be a fit habitation for him. He hath waſhed them with blood, with the blood of his Son; hath waſhed out thoſe original blots and ſtains that were upon them. 1 Joh. 1. 7. *The blood of Jeſus Chriſt cleanſeth* ——

eth —— He hath washed them with water. The sanctifying work of his Spirit. God hath made him a clean habitation, and he looks that we should keep it clean. 1 Cor. 3. 17. *If any man defile the Temple of the Lord, him shall God destroy.* God will depart from, God will pull down that house, and make a dunghil of it, which sin is suffered to defile; we had need take heed of such blots and stains upon our hearts, lest they drive out the holy One of *Israel* from us. Whilest we keep our selves pure, the Lord God will delight to take his abode with us? Who is it, Christians, you would have to dwell in you? O let me be an habitation for the Lord; let the holy Jesus, let the holy Spirit dwell in me; none but God, none but Christ; thou Lord art mine inhabitant, let me be thy habitation. Where God dwells, there light dwells, there peace dwells, there hope and joy dwells; I count upon nothing, I have no joy, no hope, no peace, all that I have is lost, all that I have to comfort me, all that I have to stay or support me, all that I have to delight and refresh me, all is lost, yea I have lost my self, when God is departed from me. Do you indeed look upon it, as so miserable a case, when the Lord hath forsaken you? then take heed how you defile his habitation. Let wilful sin in, and that will certainly drive the Lord out; and if you would keep sin out of the heart, keep it out of your lives. Life sins are heart blots. Jer. 2. 22. *Their iniquity is marked before me.* And 'tis the heart that bears it's black marks upon it.

O friends, what sad marks have we upon us! what speckled and spotted souls have we! how miserably are our insides defiled! Minds defiled, Affections defiled, Consciences defiled? 'tis a sign what Lives we have lived, 'tis a sign how well we keep our Garments, how well we keep us from practical iniquity; our heart stains, our heart defilements shew sufficiently, how much iniquity hath abounded in us.

Friends, look inward; see what work sin hath made within you, what a Conscience hath it left you, what affections hath it left you; how hath it dimm'd and defaced the Image of God in you? Do you complain that God is withdrawn from you! that you have lost his quickning presence, his comforting presence? that you have lost your acquaintance, lost your Communion with God?

that your only friend and portion and hope is become a ſtranger to you? learn to keep you cleaner if you would have it better; count upon it, there is no hope that God ſhould take pleaſure in you, or give you any pleaſure in him; that God ſhould be a comfort to you, longer than you keep you more pure. Oh get your hearts waſhed anew; we have need of many waſhing dayes, who have ſo many ſinning days. Every day ſhould be a waſhing day to us. Take that counſel of the Prophet, Iſa. 1. 16. *Waſh ye, make ye clean, put away the evil of your doings.* Make you clean, and keep you clean. Waſh ye, and watch ye, put away the evil of your doings, if you would that your hearts ſhould long be kept clean. Waſh your hands, and waſh your face, and waſh your feet, or theſe will defile your hearts. Put away the Garment ſpotted with the fleſh, keep your outward man clean, keep you unſpotted from the World, that ſo you may be blameleſs and unreprovable in the ſight of God. O Chriſtians, let us ſtudy every one of us, to get to ſuch a blameleſs and unrebukable Converſation, that not only the World may have nothing to ſpot us with, but that our Conſciences may have nothing to ſpot us with, that our hearts may not have wherewith to reprove us? as little as may be, of the common and unavoidable infirmities of our fleſh; but however we may be overtaken as to theſe, yet be unreprovable, as to any tolerated or allowed iniquities; theſe are the great blots wherewith the heart is defiled.

Bretheren, beloved, whoever among you that fear the Lord, I would fain do what I can, to prepare you an holy habitaion for the holy one; that whereas he hath ſaid 2 Cor. 6. 16. I will dwell with them, and walk in them, you may be ſuch in whom his Soul may delight to dwell, that he may ſay of you all, as Pſal. 132. 14. *This is my reſt for ever; here will I dwell for I have deſired it* It is a ſtrange expreſſion, the holy God ſpeaks this to all his holy ones; to thee in particular, to thine heart if it be but a clean heart; the Almighty God ſays to thee, there is my reſt, in that heart of thine will I dwell, for I have deſired it the Lord God hath a deſire to be thy Gueſt, hath a deſire to that poor Soul of thine, to take it up for his own dwelling. I would that you may be preſented at laſt unſpotted and unreprovable in his ſight; and to this end

that

that you may be *presented* holy at last, I would that you may be *preserved* holy and without blame at present; O look to those hearts, keep you pure; let there be written upon you, holiness to the Lord; they should be a little heaven into which nothing that defileth should enter. O purge your selves of whatever may offend, and then guard your selves against it. This is my warning to you; and this is my prayer for you, that the very God of Peace will sanctifie you wholly, and I pray God that your whole Spirit, Soul and Body may be preserved blameless against the coming of our Lord Jesus Christ. And to him I commend you, who is able to keep you from falling, and to present you faultless before the presence of his Glory, with exceeding joy, to him be Glory for ever, *Amen*.

3. *Against Distempers.* A good temper of heart, will be an advantage to us, in any thing we have to do. An heart out of temper is like a bone out of joint, or like a Tempestuous Sea, there's no good sailing in it. We cannot keep our way, but shall be driven about, this way and that way, with every wind and wave. An heart out of temper, is like a door off the hinges, or a Chariot off the Wheels; it drags and goes untowardly and heavily on.

O how often are our Souls unhinged, our Chariots off the wheels, or our wheels without oyl; and then what pitiful work do we make, at any thing we have to do! when we have been in a crowd of worldly business, or been foolishly merry and vain, what a discomposure do we find upon our Souls, and how unfit are we then for duty? when we come to pray or to hear, what labour doth it cost us, to reconcile our hearts to our Duties, or to get us into a praying or hearing fram? We come to pray, as a Musitian comes to play, when his Instrument is out of Tune; he must spend a good deal of his time in tuneing, before one stroke can be struck. How much work have we, to tune our hearts at such times, and it may be at last 'tis more than we can do; and so we must either let the duty alone, or make such sad melody in the Ears of the Lord, as a Musitian would do in ours, who should play on his Instrument when every string is out of tune.

Get your hearts in temper, and keep them so. Be able to say with the Psalmist, *Psal.* 57. 7. *O God, mine heart is fixed, mine heart is fixed*; The good temper of the heart

heart notes, freedom and towardlineſs and diſpoſedneſs for any thing God calls to, and firmneſs and ſtability in that towardlineſs. Let your hearts be eſtabliſhed in Good. Let there be an abiding holy temper upon your Spirits; ſome of the diſtempers that we ſhould guard our hearts againſt, are.

1. *Slightneſs and vanity of Spirit.* A well tempered heart is a ſerious heart. Serioufneſs of heart is as ballaſt to a Ship, we ſhall go ſteadily whilſt our hearts are ſerious. 1 *Pet.* 1. 13. *Gird up the loyns of your minds, and be ſober.* Soberneſs here, is the ſame with ſerioufneſs. Chriſtians are always engaged about ſerious and weighty things, their Eternity is concern'd in every day they live, and in every thing they do. Every action of our Lives, is a ſtroke at that work, which muſt have an influence upon our Eternal State. We have weighty work lying upon our hands every day, and hour; and how unſuitable is a ſlight and trifling Spirit, to important affairs? a ſlight heart is an empty and ſhallow heart, and a ſhallow heart is unfit to meddle in the deep things of God.

Watch againſt ſlightneſs of Spirit. Frothineſs and Vanity becomes not a Chriſtian at any time; we may ſay of the frolicks and light and jovial Lives of the carnal world, as *Solomon* ſays of laughter, *Eccl.* 2. 2. *I ſaid of laughter it is mad.* A Chriſtian is beſides himſelf, when he indulgeth to a vain and forthy Spirit. Friends, 'tis not for us to live in jeſt; Eternal Life and Death are no jeſting matters; learn to live in good earneſt; thoſe that are light and vain, that are little elſe but froth and vapour, in their ordinary Courſe, do uſe to be but little better in their moſt ſerious Duties. O what ſlight praying is there amongſt us, what ſhallow and empty Duties do our ſlight and trifling hearts ſatisfie themſelves withal? it may be, ſome of us, when we have ſpent a whole Sabbath with the Lord, if we do reflect upon the temper we have been in, may ſometimes find, that we have hardly had a ſerious hour in a whole day. If they ſhall be asked, as Chriſt asked his Diſciples, *Mat.* 26. 40. *What could ye not watch with me one hour?* what could ye not be ſerious with me one hour? what could we anſwer? what returns do you think, ſlight and trifling duties are like to have? Look to it, God will give you but a ſlight anſwer, if you be but ſlight in ſeeking. O be ſober, be ſerious; and if you would

would be serious in your most solemn duties, get this holy seriousness to be your temper. Beware of a vain and frothy habit, habituate your selves to Godly seriousness; not but that there must be at times, some little Relaxation, the bow would grow weak, if it should stand always bent. But then.

1. Relaxation or remitting the intention of our Spirits, must be but short, and no more than necessary.

2. Never such as to be an hindrance to seriousness afterward; though I must sometimes unbend, yet I would never unhinge my Soul, or disjoint or discompose it, for its return to its work. We must not be of those, whose lives be in jest, and only now and then a fit of seriousness; 'tis thy life, thine ordinary course, thine ordinary frame, and only some little intervals for Recreation.

To secure your selves against the distemper of a slight and vain Spirit, get a deep and standing sense upon your hearts, of the weight and importance of those great concerns, that are daily upon you: look more into Eternity. Remember, you have an immortal God, whose eye is always upon you. You have an immortal Soul, that must live or die for ever. Your business in this World, is not to please your humours, and gratifie your flesh, and your fancies, but to serve the living God; to secure this God to your selves, to be [your] God; to seek your peace and reconciliation with God; and to that end, to make Christ the reconciler, sure to you; to serve the Lord Christ, and hereby to secure the Salvation of your Soul.

Remember that you have this great work lying upon you, and this is not the work of some short inches of your time, of an hour in a day, or one day in a week; but that this must be your every days work, and your all days work. Think often, what if I should miscarry in this great work, if I should loyter out, or laugh out, or trifle out so much of my time, that when I shall come to die, and away for the other world, I should find that work I lived for here, were not done, or but half done, or but slightly done? if I should then find, that I had been light and vain in my Conversation, and but slight and shallow in my Religion? and whilst I was allowing my flesh, what it would have, I cut my Soul short of what it should have had. Death will make

make every one of you serious; the Grave, when you are stepping into it, will make you all in good earnest. And how would your living in jest, or in pleasant idleness, then look upon you? remember these things daily; let deep thoughts of them come daily upon you; and this would put you out of your slight and merry tune; the sense of these serious things would hold you in a serious temper.

2. *Looseness.* There's a double looseness.

1. *Such as is opposite to fixedness*, that's the same with *lightness and vanity* of heart; a whiffling in and out, unstable Soul, a slippery heart, that we never know where to have it.

2. *Such as is opposite to strictness*; that is the same with *licentiousness*, and this is it which I am now to speak to. A Licentious heart is a distempered heart. The contrary to this Distemper, is the compliance or closing of the heart with the Rule, and keeping to it. The new heart is made after the pattern of Christ its new Lord; there's the same Spirit in a Christian, which was in Christ; *as he was, so are we in this world*, 1 Joh. 4. 17. His very Spirit and Image is formed upon our hearts. And it is conformed to the new Law or Rule, which Christ hath prescribed to it, and it stands determined for strictness or exactness of walking, according to this rule; whereof the Apostle speaketh, Gal. 6. 16. *As many as walk according to this Rule, peace be unto them.* That is a strict heart, which is determined and disposed to live by Rule. Licentiousness of heart is the hearts allowing and indulging its Liberty and latitude in its Course. Christianity in general, is that which it takes up, but it will not be held within the limits of it. The strait Gate, and the narrow way, is too strait and too narrow for it. That way it pretends to have chosen, but it will be breaking over the hedge, as the Inclinations and Interest of the Flesh lead it. In some things a Christian, in other things a Libertine.

O how much of this Licentiousness of heart, is to be found amongst Christians amongst all the Christians amongst us, how few exact and strict Christians are there? whose hearts determine for exactness and strictness of life, who impose and charge upon themselves, the whole Rule, and the diligent observing of every point and tittle of it? such exactness in point of Practise, we cannot in this imperfect state reach unto; *in many things we offend all*,

all, Jam. 3. 2. Our feet slip, and our steps are turning aside every day; but it is the indulging our selves a liberty for this turning aside, or the hearts not charging strictness upon it, that is this Licentiousness of heart.

There is a *gradual* Licentiousness of heart, and there is a *total* Licentiousness. A total Licentiousness is of such, who utterly reject the Yoke of Christ, and will not come under his Government, but will resign up themselves to Lust and carnal Inclinations, to command in Chief over them. As those *Ephes.* 2. 3. *Who walked in the lusts of their flesh, fulfilling the desires of the flesh, and of the mind.* Such Licentious ones are no Christians; if they have the name, yet the heart of a Christian is not found in them. Gradual Licentiousness is, when the heart, though it hath put it self under the Yoke of Christ, and resigned up it's self to be governed by him, in opposition to the lusts of the flesh and the World, yet often falls a lusting after that liberty, from the exactness and severities of Christianity, which in the general it hath professed to consent and yeild its self unto. And though the decree of the Soul, for following Christ in every thing, be not made void, and utterly broken, yet it is so remiss and weak, that it will not hold it closely in; but there is a frequent breaking loose from the rule, and the heart too often indulgeth it's self that liberty: How far forth a Christian may break loose from the Rule, and how far forth he may indulge and allow himself at times, and yet be a Christian still, is not easie to determine; but this is certain, that every degree of this heart loosness, is a pernicious distemper, that must be watched against; especially if it rise so high, as that there be a dislike of strictness, and such a groaning under the severities of Religion, as maketh it seem a bondage to it, to be tied up so short. The more of this, the higher the Disease is, and the more to be doubted whether such mens Christianity be found. The strictest Christian is the most healthful, and the most evidently a Christian indeed; and the greater latitude the heart indulges its self to, the more sickly the Soul is; if it be not quite dead, and no Christian at all.

Friends, You that are Christians indeed, if you know what you have done, you have vowed the greatest strictness possible. That is, to press on towards it, and to reach out after it. You did not Covenant to follow Christ

to

to such a degree, and no higher; to advance in Religion to such a pitch, and no more; you did not Covenant for thus much Obedience; thus much duty, thus much diligence, thus much Zeal, and no more; if ye be Christians indeed, you have conveanted to follow the Lord fully; to watch to every Duty, to watch against every sin; to press on to the highest pitch of holiness, to do to the utmost to please the Lord. If there were any reserve, in your vow to Christ, of any little liberty to the Flesh, of any limit of your zeal and care; if there were any such reserve, you are false in your Covenant, and but false Christians.

O friends, have you vowed the greatest strictness? then watch against the least degrees of looseness. Get a settled Judgment of the excellency and necessity of strictness; get an hearty love and good liking of it; let your Souls be bent upon it, let it be your desire, and your aim, and your hope, and your labour, to hold you close by Christ; and if you would not have licentious practises abound in your life, let no licentious Principles, no licentious affections nest themselves in your hearts; see that there be no lust after any other liberty, than Christ hath allowed you. Get to be heartily well pleased with all the Laws of Christ; with his narrowest ways; let that latitude of Religion, which is the measure of carnal disciples, be your fear, and not your desire. And if you feel any itch after it, look upon it as a disease, and distemper of your heart. Count thy self but a weakly and sickly Christian, whilst it is thus with thee.

Know that it is your greatest Excellency; if Holiness be an Excellency, then the more strictly holy, the more Excellent. Yea, and you will find it your greatest Liberty; the more holiness, the more enlargement of your hearts, to all the holy ways of God. Psal. 119. 44, 45. *I will keep thy law continually*, &c. And *I will walk at liberty*; his meaning was not, I will walk licentiously, at liberty from thy Laws, at liberty from Rule; but I will walk freely in thy ways, when thou shalt knock off my fetters that hinder me. The more we can hold in, and inure our selves to be punctual in our Religion, the more freedom shall we find, and with the more ease and delight shall we run the way of Gods Commands.

And

And know this, that by how much the more looſe you are from the ways of God, by ſo much the more looſe from God; and what will you have to comfort you, what will you have to ſweeten Religion to you, whilſt God is at a diſtance from you? Keep you faſt to him, and you ſhall live the more under his reviving, and refreſhing influences. Religion hath its troubles and its harſhneſs, and you will have little elſe than the harſhneſs of it, longer than you keep you cloſe to the Lord. The Waters of the Sanctuary will taſt but brackiſh to you, longer than the Sun ſhines upon them; a little Sun-ſhine from above, a ſmile from the Face of God, this is the ſweetneſs, this is the Bleſſedneſs. Keep cloſe to God, and you ſhall keep the paſſage clear between Heaven and your Hearts. Religion will be like *Ephraim's* Idolatry *Hoſ.* 8. 7. It will be but *a dry ſtalk, the Bud will yield no Meat.* There will be the Labours of it, and the Troubles of it, but no Meat for your Souls to feed upon, longer than you meet with God in your Duties. *Draw nigh to God, and he will draw nigh to you, Jam.* 4. 8. Keep cloſer by God, and he will keep cloſe to you: May be, ſome of you have never yet taſted how Gracious the Lord is, nor will you ever be like to do, if you ſet not in cloſer in his ways. Looſe Religion will keep you ſtill in the dark, and in a weary and uncomfortable State. There's no ſuch way to make Chriſt's ways pleaſant, as by keeping conſtantly in them; no ſuch way to make Chriſts Yoke eaſie, as by holding it cloſe to your Necks; it never ſo galls and wrings, as when it hangs looſely on; reſolve upon ſtrictneſs, and you ſhall taſte the ſweetneſs. Hold you in from running out after the Pleaſures of the Fleſh, and the Face of God will be a pleaſure to you, which the Diſtemper of a looſe and carnal Heart will certainly deprive you of; and hinder you from the reliſh, or finding delight therein.

3. *Liſtleſneſs.* A dull untoward, ſluggiſh, unactive, lifeleſs temper, where the Edge of our Spirits is blunted, inſomuch that whatever opportunities we have, or whatever calls we have to be doing for God, or our Souls, we have no liſt to them, but through the way wardneſs and untowardneſs of our hearts, we let them ſlip, and either do nothing, or nothing to purpoſe. Opportunities are a price put into our hands, but by reaſon of this ſluggiſh, liſtleſs, untoward temper, we have no heart to them;

them; but became like the Fool, *Prov.* 17. 16. *In vain is there a price put into the hands of a Fool, which hath no heart to it.* This is a wretched and pernicious Distemper.

2. *It proceeds from an evil cause*; From the carnality of our hearts, and our unsuitableness to the work of God. It is ungrateful and unpleasing work to us; our hearts are so contrary to it, we had rather be any where than with God, we had rather be about any work, than the work of our Souls. We can be brisk and sprightful about our carnal and earthly employments; but for any thing of Religion, there we drag and go heavily on; we are all Soul and Life, in what we have to do for our Flesh; but our hearts hang backward, and come but heavily and untowardly on, to do any thing for God. This is from the little interest that God hath in our Souls, and the little affection we bear to him. We are yet carnal, and that's the reason we have so little Edge, or so little lift to spiritual things.

2. *It is an ill sign.* What ill sign is it? Tis a sign of want of Grace; either that we have no Grace at all, or at least are but very low in the Grace of God; that our day is yet but a day of small things. Where is our Faith in Christ, when we are so backward in the work of Faith? As Christ said, *Mat.* 14. 31. *Wherefore dost thou doube?* so, wherefore dost thou drag so, O thou of little Faith? Where's our Love to Christ, when our work for Christ goes so slowly on? 2 *Cor.* 5. 14. *The love of Christ constrains us.* The Love of Christ will quicken us, the Love of Christ will put Life into us; we should find our Tongues, and find our hands, and find time to be more abundant in service, could we feel more of the Love of Christ in us. Thou makest nothing of it, that thou art such a dull, untoward, unactive Soul; but is it nothing to want Faith? Is it nothing to want love to Christ? Is it nothing to be without Grace in thy heart? Or if thou hast any, to have so very little, as thou canst not tell whether 'tis any or no? It is an ill sign, that thy Soul is in a very doubtful case, at least 'tis to be doubted, Whether thou hast any Grace in thee, where in ordinary thou art so untoward and listless to the matters of God, and the businesses of Religion.

3. 'Tis

3. *'Tis of ill consequence.* 'Tis a sign our case is bad, and it is an hindrance from our growing better. It is the vivacious active stirring soul, that's like to be the thriving Soul. Sluggards and Sleepers are never like to come to any thing. We may preach to you while our hearts ake, we may instruct you, and tell you what is your duty, while we will, and you may hear us while you will, but in vain shall we preach, and in vain will you hear, till we can fire you out of this deadness, and whet and set an edge upon those blunted Souls; what will it be, to be told of your Duty, whilst you remain to have so little heart to it? what becomes of all the Sermons you hear, of all the teaching you, what you should do, and how you should live? what becomes of all the convincing, awakening, quickning words, that are in your ears from day to day? what doth all our Preaching, and all your hearing bring forth upon you? truly friends, the little *succes's* that is to be perceived, of our Preaching among you, either to the *converting* of sinners, or *improving* of professors; the small success that does appear, (what there is within, God knows) does even make us out of heart. But as little success as we have, we are never like to have it much better, unless we may stir your hearts, and awaken you to more diligence and activity. When we have done all we can, we are, I doubt, like at last, to leave the most of you, either *quite dead* in sin, or but very *Dwarfs* in Religion. Sinners, is it nothing to you, that the enlivening word should leave you still among the dead? Christians, is it nothing to you, that the nourishing and quickening Word should leave you but babes and infants? Is it not a trouble to you, and a discomfort to you, that you get no more, that you grow no faster, much more that any of you should consume and languish under the hands of your Physicians? I must tell you, it is a discomfort to us, but is it not more a discomfort to you? can you continue at this pass, and not be troubled at it? *O what a comfort is it to be a thriving lively Christian?* Methinks, when you see any such before your eyes, you should at least sigh out such a wish, *O that it were so with me*; and breath out such a groan, *wo is me that 'tis not so*; methinks it should be an heaviness of heart to you, to feel your own soul in Clogs, when you see others upon the wing; O that I could make you sensible of your diseases! that I could preach you heart sick, that

I could but make your hearts ake, under your distempers; that you might no longer be able to go up and down, without trouble in this unthriving case. Sure friends, you whose case this is, had need to be troubled; and it would be well for you, if your *Souls* were in pain, and *refused to be comforted* till you be cured.

To make you yet more sensible of the perniciousness of this untoward, dull and listless temper, look a little more upon the excellency of the contrary; a chearful lively temper. 'Tis called 2 Cor. 8. 17. A *forward mind*. 1. Pet. 5. 2. A *ready mind*, that need not be spurred, and whip'd, but goes chearfully and freely on its way. What is a sprightful horse, to a dull and heavy jade? what is a blunted rusty knife, to that which is bright, and keen? what is a consumptive languishing body, to one that is lively, and healthful? what is a dark and lowring to a Sunshine day? what is Winter to Summer? yea, what are the living to the dead? what a pitiful thing is that dead and spiritless heart of thine, when thou lookest on them in whom is the life of God?

Hear O ye sleepy and listless Souls, awaken, stir up your selves, shake off this sloth and sleep, work out this untoward spirit. What, do you mean to hang thus betwixt alive and dead? will you hold you at this pass, till you come to your Graves? Is this all the care and the pains you ever mean to bestow on God, and your Souls? must the Lord ever find you so unready and untoward, to what he calls you to? shall the world find a forward mind in you? shall your flesh find such a ready mind, to whatever it hath for you to do, and will you only be unready and unactive for God? Wherefore have you Reason and understandings? wherefore have you the Scriptures before you? what are Sabbaths, and ordinances, and Ministers for? must we come hither only to sing you asleep, or to rock you in your Cradles? Where is that Grace that is in you? where is your Faith? where is your love to Christ? where is your hope? if you have any Grace, where is it? what must all these precious talents be eaten up with rust, or *laid up in a napkin*? Remember the slothful Servants doom, *Mat.* 25. 30. What are your immortal Souls? what is the holy God? what is Jesus Christ? what are the glorious treasures of Eternity? are all these worth no more of your care and industry? will none of these things move you? will not these great things quicken you? Hear them all calling upon you, *God* calls upon you, oh my chil-

children, if you have any respect for me, come along come after after me. *Christ* calls, oh my Disciples, if you have any love to me, if all that I have done for you, if all that I will do for you, will move you, arise and mend your pace. *Heaven* calls upon you, if ever you mean to come here, gird up your loyns, and come on. Yea *Hell* calls, look ye down hither, what a place is here prepared for Sleepers and Loyterers? Your poor *Souls* call, have ye any pity for me? must I perish and die for the pleasing this lazy flesh? Your poor *Families* call, your poor Children call, your poor *Neighbours* call (which all need the utmost you can do for them). Where are your Bowels toward? for our sakes awaken, for our sakes arise and be doing; we die if you will not give us a better example; we die if you sleep on, who should awaken and save us. The *whole Interest* of God in the world, calls upon you; for his names sake, for the Gospels sake, for the Churches sake, for Religions sake, which sinks, which decays, for the sake of all these, recover your Souls, and your Life.

O friends, what shall all these loud cryes do upon you? shall all leave you such lumps and loyterers?

Christians, be yet awakened, call all the Grace you have, whet those dull and blunted Spirits, get you a better edge upon them. Why may not this work give a whet to you? If you come hither sleepy Souls, what a Mercy would it be, if you might return home awakened? if you came hither dead, and dull, and listless Souls, what a comfort would it be, if you might return home quickned and enlivened? what if you should feel, that this word had kindled a fire in you, had made your hearts burn within you, burn with holy Love, and Life; what a mercy would this be to you! what if you might be sent hence, with ready minds, forward minds, bent upon a more active and useful, and heavenly life? And what if after all this, you should go away just as you came hither? though the Bellows have been blowing, yet your ashes are not purged away; though the fire hath been kindled, yet it will not burn? would you like it, if all this should be lost, and do nothing upon you? if this untoward and dull temper of Soul should be too hard for the Word, and you should return from the Physician of Souls, with your diseases unsured? Do what you can, friends, every one of you, to

help to your own recovery, to get up to this lively active frame; and if you can obtain it, then look to your hearts as long as you live, that if it be poſſible, this wretched diſtemper of a leaden, unuſeful, lifeleſs, liſtleſs, unactive heart, may never return upon you.

2. *How the heart muſt be guarded.* This I ſhall anſwer in theſe 5 particulars.

1. *Set a conſtant watch upon it.*
2. *Keep all your Powers up in Arms.*
3. *Keep cloſe by your Captain and Phyſician.*
4. *Carry up your Hearts where your Enemies can't come.*
5. *Commit the keeping of them to the keeper of* Iſrael.

1. *Set a conſtant Watch upon it.* That's a word that is given to every Chriſtian; Mark 13. 37. *What I ſay unto you, I ſay unto all, Watch.* And of all things we have to watch, the heart is it that muſt chiefly be watched. Our eyes muſt be chiefly there; whither ever elſe we have to look, we muſt eſpecially *look upwards, and look inwards.* We muſt *look upwards*; our eye muſt be upon Gods eye; that all-ſeeing eye that ſeeth in ſecret. Whether our eye be or no, Gods eye is ever upon our hearts. *I the Lord ſearch the heart, and try the reins,* Jer. 10. 18. The eye of the Lord is a ſearching eye; there is no ſecret of the heart, but he eſpieth and ſearcheth it out; and 'tis a jealous eye, that will not wink at, nor allow, nor indulge to the leaſt heart-evils. The ſenſe of that jealous eye, would awe us into more watchfulneſs over our ſelves. The reaſon of our neglect of ſelf-inſpection is, that we forget that the Lord looks upon us. We cannot look upwards, but we ſhall behold the very eye of God upon us. If an hundred men ſtand looking upon us, and we do not look upon them, we cannot tell whether they look upon us or no; but if we look ſtedfaſtly upon them, we may ſee in their very eye, that they are looking upon us. Look up to God, and you will plainly ſee that his eye is upon you. And the obſerving of Gods eye upon you, will turn your own eyes upon your ſelves. What is it that the Lord looks thus upon me for? what is it that he ſees in me? Is it any thing he likes, that he looks upon? Is it his approving eye that is upon me? Is it a look of love or of kindneſs? or is it that which he is offended at, or diſliketh? Is there Jealouſie, is there Diſpleaſure, or Anger in that holy eye that is upon me? is it a ſmiling look, or a frowning

frowning and angry look that he casteth upon me? Look on me I see he do th, His Eye is never off me; let me look upwards when I will, I see that God looks downwards; and his Eye is directly upon me; and his Eye is a piecring Eye, it pierceth to my very entrails, he beholds the very bottom of my heart; I had need look carefully to mine own Soul, when there is such an Eye upon it Night and Day. Thus look upwards, and set the Lord before your sight, as the Psalmist did, *Psa.* 16. 8.

And then *look inwards*, and set your hearts before your selves. There is an Expression, 2 *Kings* 8. 47. *if they shall bethink themselves*; which may be interpreted, if they shall return into themselves, the Eye of the Body cannot see it self, but the eye of the Soul may, and must be chiefly upon its self. You that are looking about, this way and that way, you had more need look homewards. There are men that are of great acquaintance in the world, but yet have no acquaintance with their own hearts. Whether their Souls be in safety, or amoeg Thieves; Whether their Hearts be clean, or all bespotted and defiled; whether they be healthful or sickly Souls; whether they be alive or dead; 'tis mote than they can tell where they be, or in what case they are. How is it with your Souls, Friends? How fares it with you, in your inner Man? Who is there within with you? Are there none but Friends? Is Christ there? Is the Spirit of Grace there? Is there a good Conscience? or are there not Robbers within? Is not thine heart an houseful of Thieves? Is not the world gotten in? are not the pleasures of the Flesh within? Is not the Devil within? that unclean Spirit? hath he not defiled and defaced the Image of God? Is he not sowing his Tares in thee? Is not thine heart a defiled, diseased, distempered heart? Is it not a slight, and frothy, and vain heart? Is it not a loose and licentious heart? Is it not an untoward, wayward, listless heart? Look inward, Christians, and look often inward, and see what hearts you have, and how it is with them, *Psal.* 4. 4. *Commune with your own hearts.* Look into them, and talk with them, and take an Account how it fares with them. If I should ask you, how is it with your hearts? are they alive or dead? Are they clean Hearts, holy Hearts, tender Hearts, heavenly Hearts, lively, and strong, and working upwards? Or are they hard Hearts, polluted defiled

hearts, dull and ſlow, and liſtleſs Hearts: If I ſhould ask you thus, what account could you give? I doubt this is the account the moſt of you would give, I cannot tell. God knows how it is with me; for my part I know not how it is. That Heart hath been well looked to mean while; haſt thou carried it like a wiſe man the while? Thou haſt great acquaintance in the world; thou takeſt upon thee to know other mens hearts, and wilt judge, and cenſure them as thou liſteſt; what man? and yet haſt ſo little acquaintance with thy ſelf? Be thou thine own judge; haſt thou been a wiſe man the while, to be ſuch a ſtranger to thy ſelf, that thou doſt not know thine own heart? Thou wilt ſay, the word tells me, *Jer.* 17. 9. *The Heart is deceitful, and who can know it?* how then ſhould I know it? I anſwer,

1. The more deceitful the Heart is, and the harder 'tis to know it, the more it had need be looked into.

2. Though it cannot be perfectly known, yet there may be much of it known; the heart of man is a great deep, 'tis true, and though thou canſt not eaſily ſee to the bottom of it, yet if thou wilt but look down into the deep, thou muſt ſee a great way.

3. If thou canſt not ſee thorow thine heart with thine own Eyes, yet with Gods eyes thou mayeſt. Take the help of the Eyes of the Lord, and thou mayeſt underſtand; even all that is in thine heart. God that ſees the Heart, reveals the heart; and he hath given thee ſuch diſcoveries of thy very heart in his word, he hath made the Scriptures ſuch a Looking-glaſs for thee, that if thou wouldſt look into that more, there thou mighteſt ſee thy ſelf, and all that is in thee, *Heb.* 4. 12. The word of God is *a diſcerner of the thoughts and intents of the Heart.*

Chriſtians, if you would ſecure your hearts from danger, know them, and be acquainted more throughly with them; if you would know your hearts better, look ofner inward; commune with your hearts; go down dayly into your own Boſoms, take an account of your ſelves, queſtion with your ſelves, how fares it with my Soul? Is there any real ſaving Grace in me? If there be, how fares it with that Grace I have? Does it thrive, doth it flouriſh, is it kept up in Life and Activity? Doth my light ſhine, doth my Love flame, do my thoughts and my affections climb, and are they working upwards? how is

it

it with my Conscience? Is it kept pure? Doth it speak peace? Doth it deal faithfully? Doth it check me, doth it smite me for the least Evils? Doth it comfort me when 'tis better? Have I a good Conscience? Have I the Testimony of a good Conscience? Doth my Conscience witness for me, that I have been faithful? that my Desire, and my care, and endeavour is, and hath been in all things to approve my self to the Eye of God, and to be sincere and upright before him.

O Beloved, What a Mercy to us would it be, if we would be perswaded to be much in such heart-inspection, and much in such heart communing? The Devil would find the harder work to get in; there's no Disease, or Distemper would then grow upon your hearts, but it would be espyed in the beginning; and so the more easily removed. Friends, let me prevail with you in this thing, I beseech you in the name of the Lord, set more upon this Heart-study. Of all the business you have to do in the world, there is nothing more necessary, nothing more advantageous; and yet I doubt nothing more neglected. Friends, if you have been strangers at home, be no longer strangers; never say again, I cannot tell how it is with my Soul, study it till you can tell; and study it diligently, and you shall be able to tell. The Lord will help you to understand your selves, if you will but more diligently commune with your own Hearts; will you be perswaded to it? will you resolve upon it, to make this a great piece of your every days work? Never look for Soul prosperity, never look for Soul security, without a serious and frequent discharge of this great Duty. You may hear all your days, and pray for a better heart as long as you live, and all in vain, if you will not Watch as well as Pray. O that the Lord would so strike home this word upon your hearts, that you might feel this charge of the Lord, sensibly abiding upon you, to keep your Hearts by Heart-Acquaintance, and Heart-watchfulness.

My Soul is exceedingly concerned about the bringing you upon this Duty; and I am in great doubt, that the most of us are very deficient herein, either neglecting it, or but slightly or seldom being conversant in it. Sure Friends our Tongues would be better employed, our Speech would be with Grace, seasoned with Salt; we should have more savoury words coming from us; we

ſhould commune one with another more about the concerrns of our ſouls; were there more faithful communing with our Hearts, our whole converſations would ſavour more of it. We ſhould be more Spiritual and Heavenly, more active for God, more fruitful, and abounding in every good work; our work for our Souls would be carried on with more Life, and with more Power; we ſhould live a more ſelf-denying, a more circumſpect, a more heedful, and a more watchful Life, were there a due watchfulneſs over our Hearts. What ſhall I ſay more in this thing? Be diligent, be careful; be diligent to know the ſtate of your hearts. If I ſhould ſay with *Solomon, Prov.* 27. 23. *Be diligent to know the ſtate of thy Flocks, and look well to thine Herds*, would you not hearken to me? If I ſhould ſay, be diligent to look well to your Trades, and to your Money, would you not hearken to me in this? if I ſhould ſay, be diligent to take care for your Healths, and look well to your Bodies, would not this Counſel be accepted by you? How much more then ſhould you hearken to me in this? Be diligent to know the ſtate of your Souls. O Friends, be diligent to know, and be diligent to get your Souls into a good ſtate, and to ſecure them in it; be diligent to know what 'tis that hurts you, and what it is that hinders you, and what it is that endangers your Souls, and take heed of it, and then be diligent to know what it is that will help you, and further you, and advance you, and ſtabliſh your Souls in peace, and build them up in holineſs, that you may take thoſe advantages, and improve thoſe helps that are before you? Such watchfulneſs as this, what an heart reviving, what an heart flouriſhing, what an heart rejoycing would follow upon it to your ſelves? And what abundant Praiſe, Glory and Honour would grow up to the Name of God, and our Lord Jeſus Chriſt? Then ſhould thoſe Hearts of yours, which are now too much Dens of Thieves, Shops of Vanity, Fountains of folly, Neſts of Luſts, and Houſes of Merchandize, become the ſacrifices of the Lord, and the Temples of the Living God, and he would dwell in them, and walk in them, and ſay of them, Theſe are my reſt, here will I abide for ever.

2. *Keep all your powers up in arms.* Our Enemies will fight for our Hearts. Sin, the World and the Devil are like *Abſalom*, 2 *Sam.* 15. 6. at firſt he uſed fair and flat-

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tering Speeches, and complemented, and kiſſed them that came nigh him, ſaying, *O that I were made Judge in the Land*; his meaning was, O that I were King, what a King would I be to you! So he ſtole the hearts of the Men of Iſrael. Afterwards he takes up Arms, and fights againſt thoſe, whoſe hearts he could not ſteal from *David*. Our Spiritual Enemies deal alike by us; at firſt they attempt to ſteal away our Hearts from God; Sin ſmiles upon us, and fawns upon us, and promiſeth what it will do for us; O that you would hearken to me, how happy ſhould ye be if you will follow me? It doth not pretend to be King, but to be our Servant; if you will love this world, all that is in the world, will be your Servants; but if this will not do, our Enemies will fight for us; our *Fleſhly Luſts will war againſt our Souls*, to take them Captives, 1 *Pet.* 2. 11. and the World and the Devil will ſide with Luſt. The Devil will buffet, the world will rage and bluſter againſt thoſe that will continue the Servants of Chriſt. Hereupon Chriſtians are ſaid to be Soldiers; 2 *Tim.* 2. 3. their ſtate here is a warring and warfaring ſtate; *they are to fight*, 1 Tim. 6. 12. *fight the good fight of Faith*; they are *to wreſtle*, Eph. 6. 12. *againſt fleſh and bloud, againſt principalities and powers, againſt the Rulers of the darkneſs of this world, againſt ſpiritual wickedneſſes*, or wicked Spirits *in high places*. Gal. 5. 17. *The Fleſh luſteth*, that is, fighteth *againſt the Spirit*; and the Spirit muſt luſt or fight againſt the Fleſh, and all this fighting, what is it for? it is for our hearts. The Devil and the World are fighting, and our Souls lie at ſtake. He that *overcometh*, there is a *Soul gained*, a Soul ſaved; he that is *overcome, there's a Soul loſt*. When Men fight for their lives, when this muſt be the iſſue, *kill or be killed*, how deſperately do they fight? we manage our warfare againſt ſin and the Devil, as if there were no great matter lying upon it; Men count not themſelves any great loſers if they be overcome; and hereupon it is that we leave our ſelves ſo open to Temptations, and ſtand as ſo many naked men againſt our adverſaries, and entertain ſuch Truces and Treaties with them, and make ſuch weak reſiſtance againſt them; as if our contention were about a Flea, or a dead Dog; Men do not conſider, that it is for their precious life, the Devil and the World is fighting, but that's it that ſin and this world would have of you, they would

have

have your hearts, they fight for your Souls.

Now hereupon Christians must be alwayes up in Arms, and stand to their Arms. As the Devil rallies up Armies against us, so the Lord provides us of Armour. and requires us, *Eph.* 6. 13. to put on our Armour, and to stand to our Arms. *Take unto you the whole Armour of God, that ye may be able to withstand in the evil day, and having done all to stand.* We may neither stand unarmed, nor put on our Armour to sleep in, put on your Armour and stand in your Armour; especially we must keep close about us these 6 pieces of Armour.

1. *The Shield of Faith,* v. 16. *wherewith ye shall be able to quench all the fiery Darts of the Devil.* The Devil is shooting his Darts at us, and every Dart is levelled at the heart; The Devils Darts are fiery Darts, burn when they hit, that will burn up all the good in the Soul. Darts will stick, and fiery Darts will burn. When you see one Man burn in Lust, there's a Dart of the Devil that burns in his Heart; when you see others flame in anger and fury, there's a fiery Dart of the Devils in his Heart; his *Tongue is set on fire of Hell, Jam.* 3. 6. Think on this, you that are apt to be thus set on fire; the next time you are in such an heat, that your hearts burn with fury, and your Tongue spits fire, in venting furious Language, then think with your selves, I feel my Soul in a flame, the fire comes out at my Mouth, Lord whence comes all this? O I had need look to my self, sure there is a fiery Dart from the Devil in mine Heart; these angry, hot, and hasty words are no other but the smoak of that Fire, which the Devil hath kindled within me. Such a Thought as this might be as water to quench the Fire. But if such a thought won't do it, then take the Shield of Faith, by which you may quench these Fires. We are therefore exhorted 1 *Pet.* 5. 9. to resist the Devil, *stedfast in the Faith.* Trust upon Christ for your help, stand against the Devil, as *David* against the *Philistine*, 1 Sam. 17. 45. *thou comest against me with Sword and Spear,* saies *David, but I come to thee in the Name of the Lord of Hosts*; that is, I come trusting in the Lord of Hosts; *This day will the Lord deliver thee into mine hand*; There's his Faith, and that is his best Weapon. Resist the Devil, and trust in God; fight against sin, and trust in Christ for the victory. *Isa.* 26 4. *Trust ye in the Lord Jehovah, for in him is Everlasting strength.*

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2. *The helmet of hope*, which is called, *the helmet of Salvation*, ver. 17. Rom. 8. 24. *Ye are saved by hope.* Hope will ſtrengthen the heart, and hold up the head. Chriſtians ſhould withſtand Temptations and aſſaults, as men of hope; whatever your Temptations are, whatever buffetings of Satan you may be encountred with, how furiouſly ſoever the world falls on, threatning you, thundering againſt you, perſecuting you for your faithfulneſs to Chriſt; or fawning upon you, or flattering you away from your integrity; how thick ſoever the ſuggeſtions of your hearts luſts come upon you, enticing you, urging and preſſing you. Do not undo thy ſelf by thy Religion, do not ruine thy ſelf by thy Conſcience, come about after this World, ſave thy ſelf from its rage, and except of its kindneſſes; how hard ſoever you may be thus tempted and ſet upon, and how apt ſoever thy faint heart may be, to fear and doubt, thou ſhalt never be able to ſtand; hold faſt thine helmet; hope in God, who will be thy helper and deliverer. Pſal. 43. *ult. Why art thou caſt down, O my Soul — Hope in God.* Strive againſt ſin, but ſtrive in hope; reſiſt Temptaions, but reſiſt in hope; withſtand this evil world, withſtand its flatteries, withſtand its furies, and withſtand in hope. Do not ſay, as once *David* did, 1 Sam. 27. 1. *I ſhall one day or other periſh by the hand of Saul.* I ſhall one day or other fall by Temptation, I ſhall never hold out, and ſo ſhift for thy ſelf; hope for the Victory, hope in God for his help, hope in Chriſt for his ſtrength, and in that hope ſtand againſt Temptations.

3. *The girdle of Truth*, ver. 14. *Having your loyns girt about with truth.* Look eſpecially to this, that you be armed with truth and uprightneſs of heart. Whatever other Armour you ſeem to have, whatever faith you have, whatever hope you have, whatever word you have to ſupport you, whatever Prayer you make to help you, there's no armour will hide an hypocritical heart from God or the Drvil. God ſtrikes his dart into the falſe heart, through the joints of thine armour. And for the Devil, he is gotten in already; the Devil is already in thine heart, if it be a falſe and hypocritical heart; O get ſincerity, and uprightneſs before the Lord; ſee that there be truth in your inward parts. A ſound heart will be the beſt ſhelter, both againſt the Accuſations and Temptations of all your adverſaries; whereas if there were no enemies from

from without, a rotten heart will be its own ruine. That ruſt, and that moth which is bred within, will eat thee out, though there ſhould be no thief to aſſault thee from abroad.

4. *The breſtplate of Righteouſneſs.* Put them both together, Truth and Uprightneſs of heart, and righteouſneſs of Life, will be a mighty ſecurity againſt the Devil and all his whole Party. The Pſalmiſt would truſt to no other Armour, without that; Pſal. 25. 21. and that he will truſt to. *Let integrity and uprightneſs preſerve me, for I wait on thee.* Faith without Truth, Hope without Righteouſneſs, or Uprightneſs, will never ſecure us. Sincerity and Uprightneſs of heart, is our beſt heart Armour; the Hypocrites Faith will not ſave him, the Hypocrites hope will periſh with him; 'tis ſincerity that will carry the day. Be honeſt and plain hearted towards God. Let there not be Guile and unrighteouſneſs found in you. Prov. 10. 4. *He that walketh uprightly, walketh ſurely. Hic murus ahæneus eſto.* A good Conſcience is a wall of braſs, againſt all the darts that are caſt againſt us.

5. *The Sword of the Spirit*, Ver. 17. *which is the word of God.* This was the weapon, by which Chriſt conquered the Devil, when he fought him hand to hand, Mat. 4. 3. *It is written, man ſhall not live by bread onely —. It is written, thou ſhalt not tempt the Lord thy God. It is written, thou ſhalt Worſhip the Lord thy God —.* Be well verſed in the Scripture, and you have a ſword by you, to reſiſt every Temptation. Art thou tempted to Pride? Remember, it is written, *God reſiſteth the proud.* Art thou tempted to a Covetous worldly Life? it is written, *take heed and beware of Covetouſneſs.* Art thou tempted to Anger, and the bitter expreſſions of it? it is written, *If ye bite and devour one another, ye ſhall be conſumed one of another.* Art thou tempted to a carnal vain ſenſual Life? it is written, *if ye live after the fleſh ye ſhall die.* Art thou tempted to a cold lukewarm indifferent temper or way? it is written, *becauſe thou art neither hot nor cold, I will ſpue thee out of my mouth*; And ſo whatever the temptation be, have a particular word ready at hand, which may be a ſword to ſtrike through it.

6. *The ſpirit of prayer.* Ver 18. *Praying always with all prayer and ſupplication in the ſpirit.* Meet every temptation

tion with the Sword in your mouth, and with a Prayer in your heart. Believe and Pray; Hope and Pray; be True, be upright, and pray; *The Lord rebuke thee,* The Lord strengthen and uphold me; pray to him, be true to him, hope in him who was tempted himself, and is *able to succour them that are tempted.*

Put on all this Armour, and stand to your Arms; be always up in Arms, be always ready to receive the Alarm. Let that word be for an alarm to you, and be ever in your ears, *Rise Sampson, the Philistines are upon thee*; Rise *Saul,* Sin is upon thee; the World is upon thee, thy Company are upon thee; or that Word of Christ, Mat. 26. 46. *Arise, he is at hand that betrays me*; that ease that thou lovest, those Pleasures that thou lovest, that Money thou lovest, that carnal Acquaintance that thou lovest, whom thou never suspectest to be Enemies, they have a design to betray thee of thy Life, to take away thine heart from God; and they are ever at hand to betray thee; however thou thinkest thou art armed, take heed of being secure; of what use is Armour to him that is asleep? Remember *Saul* and his whole Army, when they were asleep, *David* came upon them, and had them at his mercy, for all their Arms; and if he had harkened to *Abishai,* had smitten him dead in the place: be never secure, stand upon your Watch, or you never stand to your Arms. Never think you are out of danger, you are in jeopardy every hour; your Enemy the Devil, is ever walking up and down, and watcheth to devour you. Therefore that Counsel is needful, 1 Pet. 5. 8. *Be vigilant, be sober, for your adversary,* &c. Be always as the besieged in a Town, that have their Enemy close at the Gates and the Walls? they are upon their Gaurd night and day; especially let the main fort, the heart, be still well watched and guarded. Set fear for your Sentinel; live in constant fear of a surprize; fear will keep the Soul waking; be conversant in the World in fear; be amongst your carnal friends and acquaintance, in fear; eat and drink in fear; pass the time of your whole warfare here in fear. O this fearless secure heart, how often hath it betray'd us into mischief. How often have our hearts been even choked up of the World, and surfeited of carnal Pleasures, and rob'd of its peace, and spoiled of its Treasuries, and we have exchanged a spriteful, lively, chearful, health-

healthful Soul, for a flat, leaden, earthly, senseless frame, before we were aware; and all because we were secure and without fear? Live in fear dayly, and in constant jealousie; be jealous of your friends, be jealous of your enemies, be jealous of this world, be jealous of every sin, be jealous of your selves. Let an holy jealousie dwell in your eye, and set it keep you waking and watching. After all your professing, and praying, and believing, and hoping, would you not lose your hearts at last? and lose all you have hoped and laboured for? then beware of security; if you would be in safety, then be never secure: but always stand, with your loins girded, and your lights burning. Stand upon your watch Tower: keep your doors shut, but your windows open. Let your eye observe the approaches, and be ready and prepared for the assaults, that your enemies are making dayly upon you. I never look you should be flourishing or conquering Christians, till you will be perswaded to be jealous Christians, fearing and watchful Christians, and therefore what I said to you before, I say to you again and again, stand upon your guard and watch.

3. *Keep close by your Captain and Physician.*

1. *Keep by the side of Christ.* You know what a stream there once ran down from that precious side: a stream of Blood and Water: this stream (as to the vertue and influence of it) is running down dayly: and it is for the healing of diseased, and for the washing of spotted Souls. There's no balm will heal our diseases, this blood is it, Christ must do it. There's no Sope will scowre off our spots, this water must cleanse us: this Physick will heal every disease, this water will cleanse us from every spot, and will present us at last, without spot or wrinkle: *Eph.* 5. 27. but what will diseased polluted souls do, when their Physician is out of the way? Many sick persons die of those diseases, which had they been near the Physician, might have been cured. Keep you ever near to Christ, his Presence will be either preventing Physick, and keep off your Soul Diseases, that they seize not upon you, or else 'twill be curing Physick, that no disease shall be mortal to you. We never wander from Christ, but we catch that, which we cannot easily claw off: if the Devil can but catch a Christian wandering, what sad work doth he make with him? we may all say of our wanderings from Christ,

Christ, as *Naomi*; Ruth 1. 21. *I went out full, but I return empty*; I went out whole, but I return wounded; I went out fat and full, but I return lean and naked. What a sad plight do we see loose and wandering Souls to be in? keep you home: When *Dinah*, *Jacobs* Daughter, would be gadding abroad, what a blot got she? *Gen.* 34. 1. She went out a *Virgin*, and came home a *Whore*. Our very departings from Christ, are our playing the Harlots against him; our other lovers, to whom we turn aside, do deflour us. What harlots do many of our hearts often become? We cannot stay by our Lord; out we must be running after other lovers, and so we are defiled. O prevent your Soul Pollutions, by keeping home. Art thou gotten near to Christ? know when thou art well, and keep thee there. As *Naomi* said to *Ruth*, Ruth 2. 22. *Let not the man find thee in another field*; Gleaning after other Reapers, gadding after other Lovers; he will take that unkindly if he do, and thou maist smart for it. Hath *Christ* done by thee, as *Boaz* by *Ruth*, spread his Skirt over thee, and Charged thee, keep fast by me; and by my Servants; dare not to be gadding after others? you will smart for it if you do; and if ever you return, it will be by weeping Cross. Whatever wounds you receive, you will not say as *Zach.* 13. 6. *These are the wounds which I received in the house of my friend*; but these wounds I have gotten in my absence from my friend. If I had kept me in, I had saved all this hurt. O prevent your miseries, that you sustain by departing from Christ, by keeping you by him. And if you have been wandring and catch'd any hurt, O return to your Physician; and when thou art made whole, then say to thine heart, as Christ to the Man, *Joh.* 5. 14. *Sin no more*, wander no more, *lest a worse thing come unto thee.*

Christians, In our first coming to Christ, and our union with him, our deadly disease is cured; we that were dead are made alive; we that were sick are made sound. But the same Jesus that gave us this Life and Health, is he that must maintain our Souls in Life; and that Life and spiritual health which we received from Christ by our *union*, must be preserved by our *Communion* with him. See that you be in *Union* with Christ, that you be by faith joyned to the Lord, and then live in constant *Communion* with him; take heed of Ruptures, and

Breaches,

breaches; take heed of distances and estrangements from Christ. Have you gotten Christ within you? O keep him within you. Let your beloved lodge between your Breasts, and keep his dwelling in your Souls; and let there not be in you, *an heart of unbelief*, let there not be in you an heart of vanity or iniquity, an heart of Pride or Guile, a Carnal, or Worldly heart, *to depart from the living God.* Keep your hearts true to Christ, keep your hearts chast, keep you pure in his sight. In your Union or Espousals to Christ, you Covenanted against forsaking him; Hos. 2. 19. *I will betroth you unto me for ever.* So you have said the same to him, Lord I betroth [thee] unto me for ever. Betrothing, or espousing is both the *neareſt* Union, and the *firmeſt* Union.

1. 'Tis the *neareſt* Union. Our becoming Christians is our Union of hearts with the Lord. Christ hath therein given you his heart, and you have therein given him your hearts, and your heart and his become as one heart. You that are Christians are near unto Christ, as his own Soul; 1 Cor. 6. 17. *He that is joyned to Christ is one ſpirit.* He loveth you, he careth for you, he tendereth you as his own soul.

2. It is the *firmeſt* Union. I will betroth thee for ever. It is written concerning Christ and his Saints, as concerning Husband and Wife; *whom God hath joyned together, let no man*, no nor Devil neither *put aſunder.*

Now when there is such a nearness of Relation, and such a dearness of Affection, there must be also *Cohabitation.* You must live together, and dwell together with Christ. This is not only your duty as Christians, but your safety depends upon it. He who is your Husband, is your refuge, where you may dwell safely; your only rock in whom you may hide your selves from danger; if you forsake your Rock, take heed you be not forsaken of your Rock. Take heed you neither prove runaways from Christ, and forsake him utterly; no nor slink away, and skulk out, or turn aside from him. Keep Constant to Christ, and keep close to him. Let there be intimacy and dearness maintained betwixt Christ and your Souls; keep you in the memory of Christ, let your beloved be ever before your eye, be looking dayly towards him; *keep you ever in the love of Chriſt*, be much in solacing your selves in the Contemplation of his love, and keep your hearts in a flame

flame of love to him. Be tender how you provoke him to ealousie against you. Keep you close to Christ, by making all your carnal things keep their distance from your hearts. Keep you in the diligent exercise of all the acts of Christianity, whereby your Communion with Christ is maintained; let there be nearness to Christ in point of Conversation, walk with Christ, yea walk in Christ, as the Expression is, Col. 2. 6. *as ye have received Christ Jesus the Lord, so walk in him.* Whilst others walk in the Flesh, let Christians walk in the Spirit. Walk in Christ, both in *Union* with Christ, living in the strength of Christ, and in *Conformity* to Christ, in all well-pleasing before him. Let no place be a place for you, let no way be a way for you, let no company be company for you, where Christ would not be pleased to find you. Let no temper or frame of Spirit grow upon you, but what Christ would be pleased to find you in. Would Christ be pleased to find you among the vain company or vile ones of the Earth? would Christ be pleased to find you in a careless, senseless, untoward, jolly, frothy, or in a sower, angry, envious, impatient temper? keep you from such ways, keep you from such company, keep you out of temptations, and have as little to do as possible with them. Keep you out of vain and evil ways, company, and temptations, and keep you on with life and vigour and power, in the ways of Christ. Let not your ways only please Christ, but your walking in them, do not be slugs and drones and triflers in Christianity; follow the Lord, and follow him fully; follow the Lord, and let your Souls follow hard after him. Be doing the Will of Christ, and let your hearts stand compleat in all the Wills of Christ. The most watchful, diligent, painful, lively Christians, these are they that keep neareſt to the Lord.

Friends, be warned to keep you thus near to the Lord. The Lord calls you such, Psal. 148. 14. *A people near unto him.* Approve your selves to be such, since the Lord hath made you near, keep you near to him. Live in Union and Communion with Christ, in intimacy of Acquaintance with Christ, and with all possible care that your whole course maybe such, as may be a walking worthy his great name, and be well pleasing to him. This is the way to keep you out of danger; and whatever befalls you, whilst you are thus walking in Christ, you will

be ſtill *near your remedy*; whilſt you are near Chriſt, he will not be far from you, but will be ready to help, and ready to comfort you. You complain, it may be, every one of you, that your hearts are out of order. One cries, O my heart, what a proud heart it is? another complains, O mine heart, it is a fretful, peeviſh heart. Another cries out, O mine heart is an earthly worldy heart: another, O my heart is a ſluggiſh, ſlothful heart; another, O what ſhall I do? mine heart is a dead and an hard heart? why bring them all to the *Phyſician*. Where be the diſeaſed or diſtreſſed Souls among you? what, be you all well? Is there no Soul-diſeaſe upon you? O there is never a one of you but have your Soul Diſtempers, and ſad ones too; why come to your Phyſician for your cure. If you were any of you ſick of the Palſie, or Dropſie, Fever, or Conſumption, and Chriſt ſtood here, as of old, every ſuch diſeaſed body would be thronging upon him: come ye poor blind, hardned Souls, come lay your ſelves before the Lord, and cry unto him, *Lord that mine eyes might be opened*: Lord that mine hard heart might be broken, that my dead heart might be quickned. Who ever of you hath a complaint to make, hath a wound, hath a diſeaſe, or hath a weakneſs, or diſcomfort, come every one of you, whatever ailes you; come bring in all the lame, and the blind, and the diſeaſed, defiled, and diſtreſſed hearts, bring them in to the Phyſician, come and lay them all at the feet of Chriſt. Lord help me, Lord heal me, Lord waſh me. But be ſure you come with a purpoſe to keep you by him; when ye come to him, come unto Chriſt and he will heal you, and then keep you by him and he will preſerve you from Relapſes into the ſame, or a worſe diſeaſe; which if you wander from him again, is like to come upon you.

2. *Keep under Chriſts Banner.* Keep to your Colours. The Banner of Chriſt hath engraven upon it, or his Colours bears upon it, as his Coat of Arms, the *Covenant, the Croſs, and the Crown*; with this Motto, *Pugnanti victoria, vincenti Corona.* Victory to him that fights, the Crown to the Conqueror. The Covenant is for our union with Chriſt, the Croſs for our Trial, the Crown for our Encouragement. And here I ſhall give you three Directions.

1. *Let the Covenant be upon your hearts.* The Covenant is,

1. For

1. For the ſtrength of our hearts; it notes our liſtning our ſelves under Chriſt as his Servants, and Chriſts undertaking the conduct of us. When we underſtand what we are engaged in, what hard ſervice we have bound our ſelves to, what a painful active life as Chriſtians, we muſt count upon; our hearts will be apt to fail us, and cry out of the life of a Chriſtian, as the Apoſtle of the work of the Miniſtry, 2 Cor. 2. 16. *Who is ſufficient for theſe things?* I ſhall never be able to bear through ſuch a life? but then remember your Covenant; your Baptiſmal Covenant I mean, which doth not only engage you to the Lord, but engageth the Lord to you. Look to the Captain of your Salvation, who hath bound himſelf to help you through, who hath ſaid, Heb. 13. 5. *I will never fail you nor forſake you.* And then you ſhall be able to ſay with the Apoſtle, Phil. 4. 13. I *can do all things through Chriſt that ſtrengthens me.* Venture not on any thing in your own ſtrength; fear not, nor be diſmay'd at any thing whilſt you have the Lord Jeſus to be your ſtrength. Chriſtians, be not diſhearned, fear not to engage in the ſtricteſt, and ſevereſt courſe of Chriſtianity; lean upon the Lord, and he will help you through. Set your hearts to the work, and leave the care of Succeſs to him that careth for you. Remember this, let your truſt in Chriſt, your hold on the Covenant be your ſtrength on which you lean, for the carrying you through the whole of your Chriſtian courſe.

2. *This covenant will be the guide of your heart.* What is it that I have to do? how is it that I muſt live? why look into your Covenant; what is it that you have engaged to do? how is it that you have covenanted to live? you have covenanted Holineſs and Righteouſneſs; you have covenanted againſt an idle Life, or doing nothing; againſt a trifling life, or doing your work by halfs; againſt a worldly, or fleſhly, or wicked life; the World, Fleſh, and Devil, theſe you have all covenanted againſt. You have covenanted the crucifying the Fleſh, and the World, the reſiſting the Devil, and to follow Chriſt againſt them all. You have covenanted to fight againſt the Fleſh, and the World, and to fight to the Victory; not to be leſs fleſhly than other men, to be leſs worldly than other men, but you have covenanted againſt a fleſhly and worldly life. Think not of carrying it fair with both; of cutting out a middle way betwixt Chriſt and the World,

betwixt a fleshly and an heavenly life; 'tis a total victory over this flesh, and this world, over a fleshly, and a worldly life, which you have covenanted to pursue. When ever you are at a stand, and are in doubt, as to any particular actions, or way of life, that you have before you; and are questioning whether you should go on, or forbear; why then examine, would this be a serving my flesh, or a serving the Lord? determine that well, and then your covenant would guide you, whether to do or forbear. Once let your hearts stand resolved to pursue the ends of your covenant, to live such an holy, such an heavenly, such a mortified, such a self-denying, such a diligent life, as you have covenanted to live, and then your very hearts, which are the records of your covenant, your very hearts will teach you what you should do.

When your flesh at any time pleads with you, for any abatement of the strictness of Christianity; for any Liberty of compliance with the more remiss, and loose amongst Christians; and suggests to you, *not too far, not too fast, not too high in Religion*; drive on softly, deal gently with thy flesh, be not over rigid or severe to it; be not over-busie, do not tire thy self at thy work; take time, take thine ease, drive on as thy carnal interest, and thy carnal inclinations can bear; then read over your covenant, and consider. Is such a life according to the writing that hath been agreed upon betwixt my Lord and me? Is this cold, and indifferent, and easie way of Religion, all that I have covenanted for? well, this is one thing, if you would keep to your Colours, keep to your Covenant.

2. *Take up your Cross upon your back.* This is your Lords word, Mat. 16. 24. *Whosoever will come after me, let him take up his Cross.* This will be the proof of what there is of Christ or Christianity in your hearts; a sound heart will make a strong back. He that loves much, will bear any thing; he whose heart is not cross-proof, is an unsound Christian. Your sinful shunning the Cross is your running from your Colours.

Christians, some little Trials we have had, some crosses we have met with; but for ought I know, the Lord may be preparing heavier crosses, greater sufferings for you than ever you have been proved withal. O be so busie a fortifying your hearts, that you may never baulk your Christian course whatever cross may stand in the way. I would

would not that we should needlesly run upon the cross, when we may avoid it. Sufferings may come fast enough, without our pulling them upon our selves. But this I would, we might every one stand to, resolve in the strength of the Lord, to be never the less hearty Christians, never the less holy, never the less precise, never the less zealous in the pursuit and practise of a sincere and exemplary Godly Life, for any thing you may suffer for it from Men or Devils. I do not barely say, take up your cross rather than lay down your Christianity; but take up your cross rather than lay down your bold Profession of Christianity; take up your cross rather than lay down your zeal for Christ, or turn aside from the closest, and most resolved following of Christ. Let the Cross neither make us of Christians to become no Christians, no nor to be less Christians than we have seemed to be. It hath been so in former ages, that Christianity hath never improved, nor thrived so much, as under the sharpest and severest persecutions, and why should it not be so still? Look to your selves, friends, there is hazard that your Souls may suffer, that you may be inward losers by your over solicitousness to escape outward losses; the Souls of many Professors may be losers, and the Souls of some may be quite lost, by the fears of the cross. Look to your selves, that this be none of your Cases, that you be not losers by persecutions, especially take heed that you be not lost, your Souls lost by them. Be not persecuted from Christ, be not persecuted to Hell; let not the cross drive you back under the curse, from which you hoped that you had escaped.

And that you may not be losers, do what you can to be gainers, as other Christians have been before you. If it grow to be winter without, get you to be warmer within; if the winds rise, keep your garments the Closer about you; *Think not to make your peace with evil men, by striking sail and following Christ more aloof*; but make your Peace with God more sure, that you may be the more able to bear the reproaches of the World. Be as the Stars, that are never so bright, as when the night is darkest. Love one another, help one another, quicken and comfort, and encourage one another, so much the more, for that the world hateth, and goes about to hinder you; and never

think, after all that hath been said, about the governing and guarding, the sanctifying and keeping your hearts, that yet your hearts are right, till you can *hold fast your integrity*, and hold on your way in all changes of weather.

3. *Keep the Crown in your eye*, and let that word be ever in your ear, Rev .3. 11. *Hold fast what thou hast, that no man take thy Crown.* Run from your Colours, and you lose the Crown. He that hath heaven in his eyes, will not fear to have holiness in his life. The hope of the victory will encourage in the fight; the hope of the Crown will make the cross to be easie, and make us faithful in the covenant. Therefore Remember that word, Rev. 2. 10. *Be thou faithful unto death, and I will give thee a crown of life.* Christians, if you would not lose the Crown, then be faithful; be faithful to the death in the covenant of your Lord. Whatever difficulties or discouragements you may meet with in your way; whatever hardships or tribulations may befal you, if you can yet say with the Church, Psal. 44. 17, 18. *Though all this be come upon us, yet have we not forgotten thee, neither have we dealt falsly in thy covenant, our heart is not turned back, neither have our steps declined from thy way.* If you can but say this, your Lord will say also to you, whatever I have done, or brought upon you, yet I have not forgotten thee; the *Covenant of my peace shall never be removed.* Fight the good fight, *keep the faith, till you have finished your course, and then know, there is laid up for thee a Crown of Righteousness, which I will surely give thee at that day.*

4. *Carry up your hearts thither, where your enemies can't come.* Carry them up to heaven; whatever treasure you lay up there, *neither moth nor rust can corrupt, nor thieves break thorow and steal.* There's no safety below, the Thief will be every where upon you; whilst you are conversant in the world, walking after the flesh, these are your enemies quarters; your hearts are in the midst of them, in the midst of those Thieves, that seek your life, whilst they are conversant about these fleshly things. Yea, whilst you are where God is, in your Duties, in Ordinances, if your hearts be not above at such times, if you feed only on what comes down, if you ascend not in your duties, if you ascend not by Ordinances, if you get not up to have Communion with God in them, this flesh and this world will be thrusting in upon you, and steal your hearts away.

Christ

Chriſt hath been riding down to you this day, as *the chariots and horſes of fire, once were ſent down for Elijah*, 2 Kin. 2. 11. The Chariots came down to fetch up the Prophet in them; the Ordinances of God, that you have been at this day, was the Chariot of God, that was ſent down on purpoſe, that thoſe hearts of yours might ride up in it into Glory. I hope ſome of your hearts got up into the Chariot, and are aſcended with your Lord, who came down to fetch them up. What, Chriſtian, is thine heart yet below? Where was it, when the Chariot came down? what are your Souls yet among the Sheep and the Oxen? among the graſs of the Field, and the duſt of the Earth? what yet among the worms? what yet creeping upon this Earth, and feeding upon Aſhes? do your ſouls ſtill dwell in theſe Tombs and Sepulchers? I hope there may be ſome among you can ſay, I thank the Lord, mine heart is no longer here, it is riſen, it is aſcended with my Lord who came down for it, and hath carried it up with him. But man, how is it with thee, whoſe heart is left behind? Chriſt hath been here, and thoſe that were wiſe took the ſeaſon, and got up with him into the Chariot. But is [thine] heart ſtill upon this Earth? and muſt it away again to its old trading, to its old feeding on this dirt, and traſh? haſt thou been taſting of that Angels Food, that hidden *Manna*, the bread of God that came down from heaven, and canſt thou now return to thy Quailes, or thy Huſks? ſure thou hadſt not a taſte of that heavenly food, if thou doſt not yet diſguſt and diſreliſh thine old carnal Delights.

But are your hearts, any of you, yet left below? behold yet a Chariot from God is before you; this Ordinance of Preaching; behold the ſame Jeſus in this Chariot is come down again for thoſe hearts, that are not yet gotten up. Thy Lord is loth to leave thee here, wilt thou yet aſcend with him? Why is there not a cry among you, Lord help me up into thy Chariot, Lord take my Soul up with thee, Lord let not me be left behind? Let Chriſt hear that voice from you, Lord take me up with thee; here this poor wretched heart of mine lies at thy feet, I can't lift it up; 'tis too heavy for me, it hath weights, but no wings; yet it groans after thee, it would not that thou ſhouldſt go up without it. Lord lift me up, Lord carry up this poor and wretched heart from Earth to

Heaven. What must I yet dwell in *Mesech*, and have mine heart amongst the Tents of *Kedar*? Must I yet live amongst these Thieves and Robbers? O where is that love that hath brought thee down again for me. Lovest thou me, O Lord? and wilt thou yet leave me at this distance from thee? O take pity, O take me up, that I may from henceforth *be with thee where thou art.* Christians, O that I could set you, even every one of you, a crying thus after the Lord, and a bemoaning these earthly and too carnal hearts, that they are not yet ascended! Let Christ yet hear that voice, and let it come deep even from the bottom of thy Soul; Let Christ hear, not that mouth crying, nor those eyes crying, but that Soul crying, Lord take me up also with thee, and he will take thee up. O get you into the Psalmista Posture and Spirit, Psal. 42. 1. Psal. 84. 2. *As the hart panteth after the water-brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God, when shall I come and appear before God? My soul longeth, yea even fainteth for thee: my heart and my flesh cryeth out for the living God.* When Lord? O let this be the day, take me this very hour, and carry me up *to the mountains of spices.* Christians, be but unfeignedly willing, that Christ should cary away those hearts from this Earth, be but in good earnest with him, when you say, Lord take me up, and he will not leave you behind.

Get these hearts to heaven, and keep them there. Get you up from Earth to Heaven, and come not down again from Heaven to Earth. Let that blessedness be antedated, which is promised to be after the Resurrection. 1 Thes. 4. 17. *Then shall we ever be with the Lord.* Say to the Lord, even from henceforth, as he says to his Church, Psal. 132. 14. *Thou shalt be my rest, here will I dwell for ever.* Let it not be a visit to Heaven, that will satisfie you, but a Conversation in Heaven. Phil. 3. 20. *Our conversation is in heaven.* Let it not be a few heavenly hours, or a short heavenly repast, but an heavenly Life, that you design and follow after. When you get you once thus near unto the Lord, live as much as possible, in the constant views of his Glory; so continually beholding and feeding upon the foretastes and forethoughts of his Goodness and Grace, that you may be [*changed*] *daily, from Glory to Glory, into the same image.*

Know friends, that if there be any security in the world,

from

from the Robbers and the Spoilers; from your Lusts, and Temptations, from suffering such losses again in your peace, the only security you have is to keep your hearts still above. Hast thou gotten thine heart to heaven? keep thee where thou art; keep you out of harms way. If the Devil can but catch those hearts again below, catch you a roving, catch you wandring after your carnal things; if he can but meet you declining from an heavenly to an earthly Conversation, from a spiritual to a carnal Conversation, O what sad spoils of whatever good days you have had, of whatever delights, and satisfactions, and joys, and comforts you have had; what spoils will he make of them all? Christians, when ever you can get, or do feel your hearts in a better frame, most full of the love, and life, and joy of the Lord, O think, what pity 'tis, what a sad fall it will be, to make an exchange of this blessed state, for the barren and brackish pleasures of this world? think with your selves, shall I forsake the sweetness of the Fig-tree, and the fulness of the Olive, and go and browze upon brambles?

The design, friends, of all this is, to perswade and invite you to live in constant Communion with God. You have been received and entertained this day, into special communion with God, and the intent and meaning of this solemn communion is, that by the sweetness and refreshing you find in it, you may be set into a way of ordinary communion with him. That your Life may be a Life of Communion with God; a Life of faith, a Life of Love, a Life of Holiness and Joy, that so you might prophesie to your selves, with the Psalmist, Psal. 23. 6. *Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord for ever.*

Brethren, do you in good earnest desire, to get you up to such a life as this? do you heartily wish it might be thus with you? have you any hope that you shall obtain? and will you follow after it? will you go hence, as men and women designing any such thing? shall we that have been with the Lord together this day, now agree together, in the Name of the Lord, to be reaching forward, with one heart and with one soul, towards such an heavenly life? shall we help one another, and quicken one another, and set examples one to another, of such spirituality and heavenliness? what do ye think, would be the fruit of our

appear-

appearance before the Lord this day, might we return to our houſes, with our hearts full of ſuch holy Reſolutions, with our hearts flaming in ſuch holy deſires? Oh be impatient of thinking to return again to your old carnal, and ſenſual and worldly frames; to your cold, and indifferent, and lukewarm, and lifeleſs way of Religion. Let not the Devil catch you again wandring, or careleſly jogging on at your wonted rate; if he do, look for it, that whatſoever of the Divine Life or Love, of the Divine Hope or joy, hath been kindled in you this day, you will be quickly ſpoiled and robbed of it all; and thoſe poor and weakly hearts, will fall into a worſe condition than before. If you would keep any thing about you that might comfort you, if you would ſecure your Souls from being rifled of all that you have received, if you would not return to be dark and dead and barren Souls, then remember this Counſel you have received from the Lord, to whom my Prayer is for you; which was *Davids* for *Iſrael*, 1 Chron. 29.18. *O Lord God of Abraham, Iſaac and Iſrael, our fathers: keep this for ever in the imagination of the thoughts of the heart of this people, and prepare their heart unto thee.* Keep theſe thoughts freſh upon your hearts, and you ſhall thereby keep your hearts, after the Lord hath ſpoken Grace unto you, from returning again to folly.

Laſtly, *Commit the keeping of your hearts to the keeper of Iſrael.* Commit them to God, Pſ. 127.1. *Except the Lord keep the City, the watchmen waketh but in vain.* The keeping of the heart is a greater truſt, than the keeping of a City, and therefore had need be put into ſafe hands. God is able to keep it, 2 Tim. 1.12. *I know whom I have believed, that he is able to keep that which I have committed to him, unto that day.* God is able, and God is faithful; *faithful is he that hath called you, and will do it.* But it may be you will ſay,

O I ſhall never be able to keep mine heart in heaven; keep up the love and life and joy of God in my ſoul! keep my ſelf pure, keep me cloſe to God, that the Devil never catch me wandring abroad? Why I ſee he may catch me every hour; mine heart is given to wandring, and I cannot hold it in. It would be an eaſe, and a joy, and a great delight to me, could I get to be raiſed to ſuch a pitch, to be all ſpiritual and heavenly; and there to fix, and be ever with the Lord. O what a joy it would be to me, had I but hope I might get to ſuch a pitch! but wo is me, I ſhall never be able. Why, do your duty, and for ſuch

such a comfortable success, let that care lie on the Lord, Commit it to him, both to help you in such a frame, and to keep you in it; hath he said, he will not fail you. He hath sealed to you this day, that he will help you, that he will keep you; trust upon him, and he will do it.

But what is it to commit the keeping of our hearts to the Lord?

1. *To give them to the Lord.* God will keep nothing, but what is his own. Wilt thou give thine heart to the Devil, and then commit it to God to keep it for him? give your hearts to the Lord, give them to him for his Servants, and then commit them to his custody.

2. *To trust him with the keeping of them*, Psa. 143.9. *Deliver me O God, from mine enemes, for I flee unto thee to hide me.* I have many enemies, that lie in wait for my Soul, I dare not trust to my self for security. God is my trust and my refuge; I flee unto thee to hide me; *I will trust under the shadow of thy wings*: Psal. 36. 7.

Therefore brethren, my exhortation to you shall be the same with *Peters* Exhortation, to suffering Christians; 1 Pet. 4.19. *commit the keeping of your Souls to him in well doing, as unto a faithful Creator.* Observe it, commit, but in well doing. Do not neglect your dutie, and think to make it up with this, I have commited the care of my self to God; I say, do not neglect your hearts, be not idle and careless of your own duty, do not leave your selves open to the Usurpatian of lust, or the invasion of the Devil, do not suffer your hearts to lead you on in your carnal ways; leave not that heart of thine to be a blind house, a dark hole, and filthy Dungeon, full of Abominations, and then think to make up the matter, with this to say, I have committed it to the Lord to wash it, and cleanse it, and keep it; I trust God with my Soul, he I hope will preserve it; commit the keeping your Souls, *in well doing*; do your duty, keep your hearts under Government, keep them under Guard, be washing your hearts daily, be watching your hearts daily; though God be also, yet you are every one your own keepers; do your part, to keep that which God hath committed to you, and then fear not, but God will do his part, he will keep whatever you have committed to him.

And thus I have at length run through this great duty of *keeping the heart*. The Lord knows how great need there

is

is of every word that hath been ſpoken: O that none of it might be loſt. Our poor hearts, God knows, have hitherto found us but poor heart-keepers. The caſe they are in is Evidence ſufficient to prove, how ſadly they have been look'd to. Some of them continuing in a loſt ſtate to this day, others of them, but half recovered, others relapſed, and fallen back from what they were once hopefully recovered to; none of our hearts, but have often been among Thieves, where we have ſuffered great loſs; and how many have been the heart-diſtempers and diſeaſes we have fallen into? O what ſlight, what licentious, what liſtleſs, dull, and lazy Souls have we been? ſure theſe hearts have found us but bad keepers. O what ſhall be the ſucceſs of theſe many words that have been ſpoken? what ſay you Chriſtians? is there any hope that your hearts ſhall be better looked to for the future? what ſay you? will you now be faithful? will you keep this charge of the Lord? keep this *heart with all diligence*? who is there among you, that will ſay, I confeſs my faults, and my great neglects this day? I confeſs I have been careleſs, the ſad frame mine heart is in, is a witneſs againſt me; but through the Grace of God, I will look better to my ſelf, and hope I ſhall not forget this word as long as I live; I hope I ſhall leave medling with other mens matters, and leave cenſuring of other mens ways, and from henchforth keep mine eye more cloſe and conſtant upon mine own Soul. This do, be more faithful in keeping your ſelves, and then you may be bold to *commit your ſelves to the Lord, as unto a faithful Creator.*

What hath been my deſign and deſire in this whole work; But, 1. To prepare your hearts for the Lord, that he may accept them. 2. To bring them over to the Lord, that they may become his own. 3. To keep them for the Lord, to keep them pure, that he may take pleaſure in them. O let this be done, and then you may commit them to the Lord to keep them ſafe.

Will you be perſwaded, will you be pervail'd upon, thus to prepare and bring over your hearts to the Lord? thus to preſerve and keep them pure and faithful to him? and ſo truſt to his faithfulneſs? Might I prevail with you in this, I had done my work, and having put you thus into ſafe cuſtody, ſhould there be bold to leave you in this Confidence, that you ſhould be thenceforth *all kept, by the mighty power of God, through faith unto Salvation.*

FINIS.

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A

COMPANION

FOR

PRAYER:

OR,

Directions for Improvement in Grace, and Practical Godliness in time of Extraordinary Danger.

By *RICHARD ALLEIN*,
Author of *Vinditiæ Pietatis*.

LONDON,
Printed by *J. R.* for *T. C.*
MDCLXXXIV.

Reverend Sir,

THE motion made in yours concerning Prayer, hath much affected me, and hath occasioned some workings of my thoughts, which though (in a conscience of mine own weakness I more than once laid aside, yet they still return'd upon me; and I do now here offer the result of them to your Consideration.

We all know and teach, that they are only returning and reforming Prayers that will prevail with God; and 'tis to be doubted, that in this dead and decayed age there are too many professors who will joyn in the design of Prayer, whom this must serve instead of

Reformation, 'tis to such especially that the Directions in the inclosed Papers are intended. I send them to you, desiring you to read them, and then to do what you please with them; beseeching you, and trusting upon your friendly faithfulness herein, that you will take your full freedom, either to keep them in silence to your self, or else to communicate and make them publick. I should thankfully accept of any expungings, alterations or additions that you shall think needful. The Lord pardon the failings, and accept the sincere aims of my soul herein. To his Grace I commend you, and in him I rest,

Dear Sir,

Your unworthy Friend

and Servant,

RICHARD ALLEIN.

A COMPANION FOR PRAYER:

OR,

Directions for Improvement in Grace and Practical Godliness, &c.

TO make way for, and to press to the diligent observing the following Directions, let these things be premised.

1. That the Power of Religion is much fallen, at least is at a stand, amongst multitudes of Professors in *England*. Sure this needs no proof, when we have so many sad ocular Demonstrations hereof before us.

2. That for this, the Lord hath a controversie with us at this day, *Rev.* 2. 4. Whatever controversie the Lord hath with the *Belials* amongst us, whose horrible wickedness hath even repined them for vengeance, his special quarrel seems to be with his own people. We may guess against whom the special anger is, by observing at whose faces chiefly his arrows are levelled. Against whom do our enemies (the rod of his anger) make a wide mouth, and draw forth the tongue, and lift up their fiercest hands?

3. No Prayers will avail, nor have the least help in them, but the Prayers of such, with whom the Lords controversie is taken up and composed; those with whom he hath a particular quarrel, are like to be unhappy Mediators for others. We chuse the favourites of Princes to be our Intercessors with them.

4. There can be no taking up Gods controversie, unless the matter of it be removed by repentance and reformation,

Rev. 2. 5. *Isa.* 1. 15, 16, 18. *When ye make many prayers, I will not hear, your hands are full of blood; wash ye, make you clean,* &c. *Come now, and let us reason together.* Josh. 7. 10. *Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned*—they have taken the accursed thing; and *v.* 12. *I will not be with you any more, except the accursed thing be destroyed from amongst you.* Is there no accursed thing amongst, even the Professors of Religion! Behold! the wedg of Gold, and the *Babylonish* garment, their pride and their covetousness, hid in their hearts for a tent. Go search out these, and every other accursed thing within you, let them be destroyed if ye would have the Lord to be at peace.

5. If there may be such a spirit of Prayer stir'd up amongst us, as may have his fruit unto Holiness, and real reformation of the evils of our ways; this would comfort us, and give us great hopes in the hardest cases.

6. Therefore in all our crying to God for his help, in case of publick fears, dangers or distresses, our eye should be firstly upon, and we should wrestle with the Lord for the pardoning, purging, and sanctification of our own hearts and lives; wherein if we prevail not, we shall be as a rotten tooth, or a bone out of joynt, for any help there is in us, or in any thing we do; unless we can pray up a spirit of Holiness in our selves, a spirit of Love, and of Power, and of a sound mind, we are not like to do any thing to purpose, in praying down Mercy for the people; the Devil will give us leave to visit the Throne of Grace, so we will but carry our hard and uncircumcised hearts with us; if we cannot get to be of the Lords holy Ones, though we make many Prayers, he will not hear, here the interest and the hopes of the people of God lye, in the shedding abroad of the sanctifying and quickning spirit upon them; for this therefore should we firstly pray.

7. 'Tis not praying alone that will do: to the bringing on our Reformation, there must be also a constant and sedulous use of all Gods other means, in our whole course of Life.

8. Some of these means are presented in the following Directions.

1. *General Directions.*

Direct. 1. *Take up a deep and serious design of making an advance in serious Religion.* Sit not down by, take not up with what you have already attained, but resolve for reaching forward, and following after towards that which you have not attained; content not your selves to drive gently on,

on, as your flesh will bear, but stir up your selves to follow hard after the Lord; and let this be the deliberate decree and intent of your hearts. Say to thine heart, How is it with me? Doth my Soul prosper? Are my ways such as please the Lord? What is mine expectation and mine hope? What is the aim and business of my life? Is it that Christ may be magnified by me, and that I may be made partaker of his Holiness, and shew forth his Vertues in my generation? Can I say with the Apostle, *To me to live is Christ?* Ah wretch that I am! how deeply hath this self, and this world gone shares with my Lord! O! how little of my time, my parts, my strength, yea, and of my very heart also have been inclosed and consecrated as Holiness to the Lord! how much of me hath been left out in common for the world? Well, but what meanest thou for the future? Wilt thou henceforth change the purpose and intent of thine heart? Come man, wilt take up a design for, and henceforth determine and set thine heart upon a more watchful, fruitful, and heavenly life? If thou wilt not be brought to decree, and resolve upou a better life, much less wilt thou be perswaded actually to it. What's begun well, is half done; and an holy design deeply laid, is a good beginning.

Direct. 2. *Let Gods Calls to extraordinary prayer, and a sense of the necessity of your recovery and reformation, to your prevailing in prayer, quicken you on in the vigorous pursuance of your holy design.* Now is a time wherein you have your hearts at the advantage, having such weighty arguments before you, and the opportunity of doing two such great things more, as the saving of your selves, and also of the people, both from iniquity and calamity.

Direct. 3. *Do all you do, in pursuance hereof, in the name of the Lord Jesus.* Be not discouraged at any prospect of difficulty, trust in him for his help. Encourage your hearts with the words of the Apostle, *Phil.* 4. 13. *I shall be able to do all things through Christ that strengthens me.*

Direct. 4. *Keep your eye and your heart much upon God and the other world*; Be able to say with the Apostle, *Phil.* 3. 20. *Our Conversation is in Heaven*; that is, there the business of our life lies; and that not only above spiritual and heavenly things, but with God himself. Live at the fountain and spring-

head; thence all your light, and life, and holineſs, and ſtrength muſt flow down. Be much in looking upwards; and beholding in a glaſs the glory of the Lord, you will be changed from Glory to glory, into the ſame Image, 2 *Cor.* 3. 18. Look much and often upon the things that are not ſeen, if ye would be delivered from the power and malign influence of the things that are ſeen; let your eye be upon the Sun, and you will ſee a dimneſs and darkneſs upon the Earth; get you cloathed with the Sun, and you will get the Moon under your feet.

Direct. 5. *See that there be no allowed ſin in your hearts or practice,* Pſal. 66. 18. *If I regard Iniquity in mine heart, God will not hear my prayer,* nor help me. An allowed ſin is as the dead fleſh in the wound; whatever methods or medicines be taken, there will be no healing till the dead fleſh be eaten off; you may profeſs, and pray, and hear all your life long, and yet will never proſper whileſt you are privy to any one indulged ſin.

Direct. 6. *Be conſtant and inſtant in dayly, ſecret, and family prayer.* Let not extraordinary Prayer excuſe your ordinary; and let not your neglect of ordinary Prayer unfit you for extraordinary; Let not your way to your Cloſet be untrod. He that holds his acquaintance in Heaven by being often with God, will be the moſt like to prevail with God in the moſt preſſing and difficult caſes; thoſe that are much in Prayer, thoſe are the men that uſe to be mighty in Prayer.

Direct. 7. *In all your praying, both ordinary and extraordinary, let your eye be,* (I ſay not chiefly, but) *firſtly upon the caſe of your own Souls:* What improvement you obtain here will be of this double advantage; 1. There will be the more hope of your being heard for the publick. 2. If the Lord be not prevailed with for publick mercies and deliverances, yet you will be the better prepared for ſufferings. If God ſhould ſhew mercy as to the publick, ſhould ſcatter our clouds, and blow over our ſtorms, ſhould cauſe our light to break forth as the morning, and our righteouſneſs alſo as the noon-day; yet what would all this be to thee, who art unrighteous? What would it be to thee, if in all the Land of *Goſhen* there ſhould be light, and thou in the midſt thereof ſhouldeſt be covered over with the darkneſs of *Egypt*; if there ſhould be dew on all the graſs of the field, and thy fleece only ſhould be dry?

if

if thou ſhouldeſt live to ſee thy people a ſaved people, and an holy and fruitful Nation, and thou ſhould'ſt ſtand as a withered and dry Tree amongſt all the flouriſhing Cedars? Get up thine own heart into good proof; or whatever ſpiritual plenty thou maiſt ſee in *Iſrael*, yet thou wilt not eat thereof. Talk no more of thine hopes of ſeeing good days, how little would that be to thee, unleſs thou get thee a better heart?

Direct. 8. *Let you prayers be followed with a conſtant care of your ways.* Let not your praying ſerve you inſtead of repenting and reforming, but let it quicken you to your whole duty; let your entring into your Cloſet be your aſcending heavenwards; and let not your returns thence be the falling down of your Souls from Heaven to Earth. Let your duties and ways be all of a piece; live like praying Chriſtians. Let not the ſpirituality of your mornings and evenings, countenance or encourage you in your all-day carnality. *Be in the fear of the Lord all the day long*, Prov. 23. 17.

Direct. 9. *Whatever incomes you receive from God into your own Souls, be free in diſperſing to others*: I mean in a way of holy diſcourſe and conference. Diſperſing and communicating is the beſt way to thriving, *Prov.* 11. 24. *There is that ſcatter-eth, and yet increaſeth; there is that withholdeth, and it tendeth to poverty.* 'Tis true with reſpect to ſpirituals as well as to temporals. There are none that grow more rich towards God, than thoſe, who by bringing forth what they have received, labour to make others rich alſo. Give the holy fire within you a vent, and it will burn the clearer. Keep not your Religion to your ſelves; let your full cup run over, let your lips drop as the honey-comb, let your mouth be a well of life, and your lips feed many, *Prov.* 10. 11. Build up one another in the moſt Holy Faith; provoke one another to love and to good works; let your Families, your Wives and Children, your Neighbours and Acquaintance, have light from your Candle, and be warmed by your Fire. Doubtleſs its one ſpecial part of Gods quarrel with Chriſtians, That they are ſo very many of them, of ſuch carnal and unſavoury converſes. Is it [*thy*] caſe? haſt thou this to charge upon thy ſelf? O! amend, amend, and ſee that thou continue not ſuch a barren Soul; as low as 'tis with thee in grace, think not to riſe high, unleſs thou wilt make better uſe of what thou haſt.

2. Pay-

2. *Particular Directions.*

Direct. 1. *Conſider what it is whereto you have already attained, and be thankful; and thence be encouraged to preſs on, and hope for more.* Haſt thou obtained Grace from the Lord? and hath he cauſed his Grace to abound towards thee, and in thee? and haſt thou a witneſs within thee that thou haſt not received the Grace of God in vain? But doſt thou ſtudy to walk worthy of that Grace wherein thou ſtandeſt? O rejoyce in the Lord, and let all within thee bleſs his Holy Name; and take what thou haſt thus received as an earneſt of more. Set thy foot upon the neck of every mortified luſt, take the more heart to thee to go on in the fight, and rejoyce in hope of a total and final victory, The Soldier, when one Wing of his Enemies Army is routed, or they do but give ground, and begin to fall, this raiſes his courage, and he falls more ſmartly on. Go thou and do likewiſe; and let thy beginning, much more thy growth in Grace, and thy experiences hereof, be the oiling of thy wheels, for thy more vigorous following on after, yet a greater increaſe.

Direct. 2. *Conſider what your ſpecial corruptions, infirmities, wants, neglects, temptations, or your moſt ordinary falls are.* 1. What your ſpecial corruptions are, how far forth you have conquered them, and where you ſtick. In ſome profeſſors, Pride; in others Covetouſneſs; in others, Senſuality; in others, Sloathfulneſs; in others, Peeviſhneſs, or Frowardneſs, or the like; may have gotten ſuch head in them, that theſe weeds overtop, and even choak up all their flowers. 2. What your ſpecial wants or weakneſſes are in point of Grace; what Graces they are, whether Faith, or Love, or Peacefulneſs, or Meekneſs, or Humility, or Patience, *&c.* wherein you are moſt deficient or weak. 3. What Duties they are, as either Prayer, Meditation, Communing with your own hearts, *&c.* which you are moſt apt to neglect, or find moſt difficult to go comfortably through. 4. What Temptations they are, by which you are moſt commonly aſſaulted or foiled. 5. What your moſt ordinary Falls are in point of practice. And here let Profeſſors of Religion be warned to conſider, if they be not overtaken (beſides many others) by ſome of theſe four evils. 1. An over-eager and greedy following after the World: The zeal of ſome mens ſpirits

rits after riches, hath eaten up all their zeal of God. O! into what poverty hath thy Soul fallen, whilſt thou haſt been ſo buſie in the world, and haſt felt the proſperities thereof come crouding in upon thee! Some rich Profeſſors may remember the days of old, and be troubled. This thought, When I was but a little one in this world, then was it better with me than now; this thought may be an Arrow in their hearts, and kill the joy, and let out the juyce and ſweetneſs of their greateſt abundance. I remember the kindneſs of my youth, and the love of mine eſpouſals; but O where am I now! my very riſing hath given me the fall. 2. A liberty for carnal jollity, a jovial and vainly merry life, ſuch there are, who have left off to walk mournfully before the Lord of Hoſts, and have given themſelves to live merrily with the World; who have given over to weep with them that weep, and are fallen in to laugh with them that laugh; to jeſt and ſport, and be vain with the vain ones, yea and it may be to drink and to ſit by it with thoſe that drink. It's now grown too creditable to frequent drinking Houſes: Tradeſmen that are Profeſſors, eſpecially in Cities or great Towns, how ordinarily do they, upon pretence of diſpatch of buſineſs, ſit many hours over a diſh of Coffee, or a Cup of Ale, or a glaſs of Sack; and carry it ſo, that they can hardly be diſtinguiſhed from the good Fellows of the world, but perhaps by this only, That they are not down-right drunken into Beaſts. If there be a liberty of ſuch Houſes, and meetings in them ſometimes neceſſary (as perhaps it may) yer let not this liberty be uſed as an occaſion to the fleſh. 3. Gaudineſs or over-coſtlineſs in Apparel, wherein ſome of them glitter and ſhine amongſt the greateſt Gallants of the Earth. Some amongſt profeſſors do not only ſhun, but diſdain and deſpiſe the old ſelf-denyal that was wont to be among Chriſtians in theſe and the like particulars, as if they were ſet at liberty by the Goſpel from the Laws of Chriſt, as well as from the Law of *Moſes*. To theſe three let me add one evil more: 4. A neglect of your Families; of the Inſtructing, Catechiſing, and due diſciplining them; the conſequents of which neglect are very ſadly to be ſeen in the ignorance, errors, rudeneſs and diſorderlineſs abounding amongſt many of them: there are not a few who take ſome care of themſelves, but leave the bridle on the necks of theirs, and reap many heart-breaking crops in them, as the fruits of their own negligence. O let holy *Joſhua*'s reſolution be yours: *As for me and mine houſe, we will ſerve the Lord.* Joſh. 24. 15. Now

Now diligently ſearch and conſider thy ſelf in all theſe things; and when thou haſt faithfully ſtudied thy ſelf and thy ways, and haſt found what it is that thou art moſt peccant or wanting in, and moſt prejudiced and hindred by; then conclude, *here my great difficulty lyes*, and therefore here my great work lies, if ever I would proſper, to get this or that corruption to be mortified, this or that grace ſtrengthened, ſuch and ſuch temptations to be ſhunned or provided againſt, and ſuch and ſuch faults to be amended, now I have found what hinders me; and that which doth hinder, will hinder, till it be taken out of the way.

Direct. 3. *Bend the main force of all your Religion upon thoſe very points wherein you are moſt failing or faulty.* The Devil will allow us to be buſie in other matters of Religion, ſo he can but keep us off from thoſe things where our great ſtreſſes lies: And the deceitful heart will take up with that which is moſt eaſie and pleaſant, that thereby it may the better ſhift it ſelf of that which is more hard, and would go to the quick with it. We never purge or bleed to purpoſe, till we hit upon the right humour, and ſtrike the right vein.

This is to act rationally, and in judgment; to bend our great ſtrength there, where our great difficulty or weakneſs lies. When you have by ſearching found out what you moſtly ſtick at: let it be your firſt grand errand in every Prayer, whether ordinary or extraordinary, to beg ſpecial help in this particular caſe: your weakneſs in any particular grace or duty, the power of any particular luſt, corruption, or temptation, your moſt ordinary and common falls in point of converſation; let theſe have a ſpecial place in every prayer you make: And alſo let them be moſt heedfully watched and laboured againſt in your lives. Turn in the ſtrength of Prayer, and watchfulneſs upon the ſtrength of Sin; let your main batteries be againſt the ſtrong holds; and where your walls are weakned, there ſet the ſtrongeſt guard and watch.

Direct. 4. *Meaſure your proficiency in Religion, by the power you get in thoſe particulars, wherein you have been moſt deficient or faulty.* Judge not your ſelves by thoſe things which are moſt eaſie in Religion, but by your coming off in your moſt difficult caſe.

Some profeſſors may at times ſeem to be full of good affections, ſtrangely elevated and enlarged in their prayers; yea,

yea, and to live in ſo great peace, as to take themſelves to have attained to the riches of full aſſurance, and yet for all this may be but very poor Chriſtians all the while. Let them be asked, How is it with your Soul? O! I bleſs the Lord, I find it very comfortable: I have ſweet communion with God in Prayer, and I live in the ſweet and refreſhing light of his countenance; he waſheth my ſteps with Butter, and his Sun ſhineth upon my paths; I thank the Lord I go comfortably on. But ſtay man, How is it with thine old corruptions? Thou wer't once intolerably proud, or froward, or earthly, or a jolly and vainly merry ſoul; what ground haſt thou gotten of thoſe very corruptions under which thou moſt groanedſt? How is it with thee with reſpect to temptation? Doſt thou fear and fly from temptation, and do what thou canſt to keep thy ſelf out of harms way? and when thou falleſt into temptation, when thou art actually tempted to Pride or Covetouſneſs, when thou art provoked to paſſion or impatience, how goes it with thee then? how ſtandeſt thou in the day of temptation? How is it with thee in regard of thy wonted evils in thy converſation? Haſt thou ſounded a retreat from thy eager chaſe after the great things of the world? Thou haſt been a zealot for encreaſing thine earthly Subſtance, art thou now become more moderate: Thou wert once a ſloathful, lazy ſoul in the matters of God, art thou now more diligent and induſtrious? art thou fervent in ſpirit, ſerving the Lord? Thou once livedſt a jolly, frothy and merry life, doſt thou now carry it with more ſeriouſneſs? Haſt thou left thy lying and deceitful dealing? Thou haſt been a ſelf-ſeeker, and a fleſh-pleaſer, but canſt ſay, through the Grace of God, I have now betaken my ſelf to a ſelf-denying life; and doeſt thou deny thy ſelf in thoſe very things wherein thou wert uſed moſt to ſeek thy ſelf? Put thy ſelf upon a cloſe and ſevere trial here; and know that if the ſtrong hold be not battered and broken, if thine old luſts do ſtill hold their power in thee, if the old ſore be ſtill iſſuing out, the old ſtream be ſtill running its courſe; if thou canſt not ſay, I have kept me from [*mine*] iniquity, or at leaſt am fighting more reſolvedly againſt it; if thou ſtill ſtickeſt where thou wert wont to ſtick (whatſoever fluſh thou ſeemeſt to have of good affections, (whatſoever confidence thou haſt of thy good condition) 'tis a ſure ſign it is not ſo well with thee. Look to what degree of ſucceſs thou haſt attained in thoſe things wherein thy great difficulty lay; to ſuch a degree of ſoul-proſperity thou haſt attained, and no more.

Direct

Direct. 5. *Measure your hopes of the Answer of your Prayers for the publick, by your experience of their speeding in your own particular cases.* If thy sin can stand before all thy prayers, thy Enemies, fears, and dangers are not like to fall ever the sooner for such praying; what God may do upon the prayers of others, thou knowest not; but nothing is like to go the better for thee. If thou hast run with the foot men (within thee) and these have been too hard for thee, how wilt thou contend with them that ride upon horses? If thou canst not stop the muddy streams of thine own cistern, how wilt thou stand before the swelling of *Jordan?* If thy prayers prevail so little to the setting thine own heart, or thine own house in order, how canst think they will do any thing against the hosts of the uncircumcised; *God heareth not sinners*; not only such sinners as are in a state of sin, and totally alienated from the life of God, but even such also, who though for the main, they have been once washed in the blood of Christ, are again fallen into, and wallowing in the mud and mire of any one allowed sin; they are all like to be but miserable comforters in the day of distress. Remember that Scripture mentioned before, *Psal.* 66. 18. *If I regard iniquity in my heart, God will not hear my prayer.*

But on the other side, if thou dost obtain, if thou dost prevail in thine own personal case, this hath good hope in it. 'Tis an argument that thy Prayers are accepted with God; and if the Lord accept thee when thou prayest for thy self, or for thine house, thence the greater hope will spring that he will accept thee when thou prayest for his own house and people. And if he doth accept thee for them, he will either deliver them out of their distress, and thou shalt have the honour to be one of those for whose sake deliverance comes; or if he should not grant thy request as to the publick, yet he will not fail to give thee thine own soul for a prey, though he do not give thee the lives of them that sail with thee in the Ship.

And now you see the best way that is open to you, to help at a pinch, to save the poor distressed Churches of God in this time of their need, such praying as may have its fruit unto holiness in your selves; by this you may do much to promote the holiness and happiness of the people; if any thing, this will do it.

Wherefore gird up your loyns, and set in good earnest upon this seasonable and mighty duty. Go into your closets, lift up your hearts, draw forth your souls, pour out your tears,

tears, weep in your prayer, weep over your own and the peoples ſins and fears, and bow your ſelves with your might before the Lord; this once try what you can do, try the ſtrength of Prayer. Pray all to rights within you, and at home, and then ſeek and cry, and wreſtle, and truſt, and wait for the Salvation of God to be revealed in due time upon his people.

Let us at length hear the concluſion of the whole matter, what ſhall be the fruit of all this: What will you now do? If I ſhould only ask, Who among you will join in, and pray, pray for the peace of *Jeruſalem*, the Church of the living God? every one would readily anſwer, I will be for one, I for another, God forbid I ſhould hold my peace, I will pray for the peace of *Jeruſalem, Let them proſper that love thee: Peace be within thy walls, and proſperity within thy Palaces. For my Brethren and companions ſake I will pray, Peace be within thee, becauſe of the Houſe of the Lord our God, I will ſeek thy good.*

If it be asked further, and who will pray for the deſtruction of *Babylon*? O, every one of us that have an heart for the peace of *Jeruſalem*. Down with it, down with it even to the ground. Remember, O Lord, the Children of *Edom*, in the day of *Jeruſalem*, who ſaid, Raze it, raze it even to the very foundation. O Daughter of *Babylon* that art to be deſtroyed, happy let him be that rewardeth thee as thou haſt ſerved us.

But would you that your Prayers ſhould be heard? Then ariſe out of your places, and fall every man upon a perſonal Reformation. Down with your ſin, and out with the world; lift up Chriſt in your own hearts, if you would have Antichriſt fall in the Earth; let Chriſt have a name within you above every name, and let every one that nameth the name of Chriſt depart from iniquity, from his own iniquity; ſeek not for Corn, and for wine, or for freedom to ſit down every man under his own Vine, and under his own fig-tree, where none ſhall make them afraid; but ſeek the Lord, that the Lord God may dwell among you, may delight in you and be exalted by you, that you may indeed become the people of his Holineſs, and the people of his Prayer; ſeek to be made partakers of his holineſs, and follow after holineſs, and ſo follow after that ye may obtain. Let there be ſuch a heart in you, and ſuch an holy deſign heartily taken up, and zealouſly purſued by you, and the Lord will certainly accept you, and anſwer your prayers, and your prophane

enemies will then learn to take heed how they again mock or boast themselves against the Prayers of the Saints. It was reported of a great Church-man, that when several Ministers were turn'd out of their places for non-conformity, he said in disdain, *We'l turn them out, and let them see if they can pray them in again.* Once lift up [holy] hands to the Lord, and God will give such Answer, that they will take heed of boasting again against Prayer. And if yet they should take unto them the hardiness, to say where is your God? Doubt not but in a little time you shall have this song put into your mouths, *Lo this is our God, we have waited for him, and he will save us; this is the Lord, we have waited for him, we will be glad and rejoyce in his salvation.*

But if it must suffice you to pray, and you will still go on to traverse your old ways, suffering your sins and the world to hold the head of you, let not such men think they shall receive any thing of the Lord.

Wherefore once again be exhorted to come to a point in this matter, and determine what ye will do; If ye will not heartily come in, in this necessary design of advancing in holiness, you may even stand aside, and sit out from that of Prayer, for any good we can expect from you: But if you are resolved on the former, and that with all imaginable seriousness, you will the more prosper in the latter; let both go together in one, and thenceforth look for good speed in either.

Well, shall this Decree immediately go forth? Say the word once, but let it be with an unalterable resolution; at least, be advised to this (which I pray forget not) from the day of your next solemn appearing before God in this duty of Prayer for the publick, let your Decree be dated; and if need be, let the very day be written down, and so go, and let it be heedfully prosecuted; and upon each return of this solemn service, let it be actually and expresly renewed. *O Lord God of* Abraham, Isaac, *and* Israel, *keep this for ever in the imagination of the thoughts of the heart of thy people and prepare their heart unto thee.*

FINIS.